



THE UNIVERSITY *of* EDINBURGH

This thesis has been submitted in fulfilment of the requirements for a postgraduate degree (e.g. PhD, MPhil, DClinPsychol) at the University of Edinburgh. Please note the following terms and conditions of use:

- This work is protected by copyright and other intellectual property rights, which are retained by the thesis author, unless otherwise stated.
- A copy can be downloaded for personal non-commercial research or study, without prior permission or charge.
- This thesis cannot be reproduced or quoted extensively from without first obtaining permission in writing from the author.
- The content must not be changed in any way or sold commercially in any format or medium without the formal permission of the author.
- When referring to this work, full bibliographic details including the author, title, awarding institution and date of the thesis must be given.

Aetherspheres: spatial sensitivity and self awareness in food and social media prosuming practices.

Maria Androulaki

ABSTRACT

The focal point of this thesis is on whether and how digital practices can challenge and reintroduce values and concepts related to self-awareness and spatial sensitivity. It uses prosuming practices of food and social media as a research and learning tool. Prosumption is a compound word formed by joining the words production and consumption and, in brief, it means producing for one's own consumption.

This study is conducted in the area of digital media and architecture. The main architectural interest lies in the way that place (and notions related to the private and public spheres) is perceived by its users and how this experience can be affected by prosuming social media platforms every day. In particular, this study explores if and how digital media, especially the prosuming of social media content, alters pre-established issues related to spatial sensitivity.

A thorough critical examination of the prevailing views on these topics, as well as their evolution in time, is described. The present status of the matters studied is approached by a literature review and an empirical study using mainly phenomenological methods of approach. Food prosuming is explored first and the conclusions reached, related to *self awareness* and *spatial sensitivity*, are then further tested and attempts are then made to apply these to social media content prosuming.

The research methods used involved in-depth interviews with 35 participants over a period of two years. Individuals who covered a spectrum of different ages, social groups and professional categories were selected for interview. Data relating to the documentation of prosuming practices of the participants, questionnaires, and personal reflections through blogging and social media practices were recorded. Furthermore, one intervention of public prosuming activity was also investigated.

As it was found in food prosumerism, there is a significant difference if practiced occasionally and when practiced in the frame of habitual everydayness. This differentiation can be related to and affect issues such as *privacy* and the *personal* and *social* spheres. It was also found that while casual¹ prosuming in the digital domain of social media involves aspects and values of the *public* domain, *everydayness* transforms these digital prosuming practices into familiar practices as they are *habituated* in the private domain. Schematically, this can be represented as: Public → Casual → Private.

¹ Casual refers to the usual practices of the everydayness.

Everyday digital prosumerism cultivates and incorporates issues of the *private* domain, whereas by definition it should incorporate issues of the social domain. This is what in this thesis is referred to as issues of the *public-private* domain. This remark, though, affects the essence of *spatial sensitivity*, the understanding of the private and the social sphere and the values and tendencies involved.

Our findings suggest that, in most cases of food prosuming, when sharing, the host aims to instil a specific mood for the event, to be responsible for the *setting*, the *ambience*, the *atmosphere* of the sharing experience with the guests and the facilitation of sharing. In the digital domain, the mood and ambience of the sharing setting might follow the same pattern as is facilitated by the host, but at the same time the process of sharing sets the mood in an accelerated process; it is co-created, continued or totally altered by the *public private* sphere.

Prosumerism as explored so far is correlated positively to issues of *self-actualization* and personal wellbeing (Xie, Troye and Bagozzi, 2008). Do digital prosuming practices share the same qualities? Personal atmospheres today, or what we call in this thesis *aetherspheres*, incorporate values and issues cultivated and fed by the fused atmosphere of the physical and the digital domain, forming a new ethos of prosumerism and crafting new norms.

DECLARATION

"I hereby declare that I am the sole author of this thesis; that the following thesis is entirely my own work; and that no part of this thesis has been submitted for another degree or qualification".

Signed

TABLE OF CONTENTS

ABSTRACT	i
DECLARATION.....	iii
ACKNOWLEDGEMENTS.....	xii
ABBREVIATIONS.....	xiii
LIST OF FIGURES	xv
LIST OF TABLES	xvii
INTRODUCTION	1
The outline of the thesis	8
1 Prosumerism.....	11
1.1 The myth of prosumption revisited	11
1.2 Prosumerism: the origin of the term; Toffler’s approach	16
1.3 Consumerism, prosumerism and wellbeing	22
1.4 Changes in the value system; the motivational mechanism of prosumerism	28
1.5 Digital prosumerism.....	32
1.6 Studies on prosumerism made so far.....	33
1.7 Prosumerism: the approach and the contribution of this thesis.....	39
2 Food	43
2.1 Food studies.....	43
2.2 Food, design and HCI	46
2.3 Food: the self and social implications	51
2.4 Why food and social media	53
2.5 Food: the approach and the contribution of this thesis	61
3 Social media	65
3.1 Social media: an introduction.....	65
3.2 Social media from the perspective of the user	71
3.3 Social media, social capital, self-disclosure and social presence	72
3.4 The self and the network self in social media	76
3.5 The platial qualities of social media	85

3.6 Wellbeing and prosperity in the age of change; the paradox of social media.....	86
3.7 Social media: the approach and the contribution of this thesis.....	91
4 Everydayness	93
4.1 Everydayness: definition	94
4.2 Habituation and morality; habit as place	99
4.3 Everyday life: social norms, context and experience	101
4.4 Everyday life, the self and ubiquitous technology	105
4.5 Everyday life: consuming, prosuming and wellbeing.....	115
4.6 Everydayness: the contribution on this thesis	119
5 Atmosphere – Aethersphere	121
5.1 Space, place, genius loci, spatial sensitivity and platial qualities	123
5.2 Genius loci and technology	132
5.3 There is nothing more permanent than change.....	135
5.4 Immaterial aspects of architecture; the atmosphere	136
5.5 Aura	143
5.6 Difficult to express; the inexplicable <i>genius loci</i>	146
5.7 Atmosphere-aethersphere: the approach and the contribution of this thesis	148
Concluding remarks on literature review	149
6 Methodological issues.....	151
6.1 Research questions and aims	151
6.2 Research methods	153
6.3 The research methods of prosuming activities in everyday life.....	159
The interviews.....	159
The questionnaire	172
Public intervention	174
Personal Reflections; the blog Foodmood, Skype, Fb	175
6.4 Interventions and studies that contribute to the research.....	178
6.5 Analysis of results.....	179
7 Analysis of food prosumerism	181
7.1 Identity and food prosuming practices	182
Being myself: personal and social image.....	183
Self-identification, morals, immaterial values and influential attributes	184

Self-expression and personal intentions	185
Self-expression in the process of preparation.....	187
7.2 Sharing in food prosuming practices	188
Sharing and the rate of effort.....	189
On hospitality and gatherings.....	190
Sharing, the cycle of gratification and preoccupations	193
Prosuming practices when sharing depends on diverse aspects.....	194
Differences when preparing for oneself and when preparing for sharing	195
Food prosumption and sharing: closing remarks	197
7.3 Mood and mindset shifts in food prosuming activities.....	199
Mood and mindsets shifts.....	201
The influence of moods and mindsets.....	202
The creation of ambience	203
Closing remarks on mood and mindset shifts in food prosuming practices	205
7.4 Food prosuming practices and attributes of place.	205
7.5 Difficult to express, difficult to talk about; mis-deliveries and fallacies	209
7.6 Food prosuming practices as a habit.....	211
7.7 Food prosuming practices and connectivity	213
7.8 Food prosuming practices: closing remarks.....	215
8 Analysis of social media content.....	217
8.1 Self-expression through digital prosumerism in social media practices.....	217
Self-expression, self-reflection, spontaneity; moods of the moment; moods of the times	220
Self-expression morals and immaterial values.....	222
8.2 Sharing and digital prosumerism in social media.....	223
8.3 Mood and mindset shifts through digital prosumerism in social media.....	225
8.4 Prosuming activities and attributes of place	227
8.5 Difficult to express it, difficult to talk about; mis-deliveries and fallacies.....	229
8.6 Social media prosuming activities as a habit	231
8.7 Connectivity in digital prosuming activities of social media	234
Point to point communication.....	235
Connectivity through informational channels	236
Getting informed from the medium and plan.....	237
Getting inter-connected through the diverse social media accounts.....	238
Reconnected	239
Connected and being alone.....	239

8.8 Social media content prosuming practices: closing remarks	246
9 Discussion on prosuming food and social media	247
9.1 Self-expression, self-projection and self-reflection in prosuming practices.....	248
9.2 Sharing in prosuming practices of food and social media content	253
9.3 Mood and mindset shifts in prosuming food and social media content.....	266
9.4 Attributes of place in prosuming practices of food and social media content	273
9.5 Miscommunication and fallacies in food and social media content prosuming.....	284
9.6 Habits as seen in food and social media content prosuming practices	286
9.7 Connectivity in prosuming practices of food and social media content	290
Similarities	293
Differences	298
10 Discussion on food and social media prosuming practices	301
Prosuming in the physical and in the digital domain: general remarks	303
Self-awareness	304
Sharing in prosuming practices	305
Placeness	310
Wellbeing and prosumerism.....	312
Self-world love	313
11 Conclusions	315
Appendices.....	325
1 Notes for participants.....	327
2 Consent form	329
3 Food and me	331
4 Photos of the participants' food prosuming practices	337
5 Questionnaire	345
6 Cocktail partyicipation	355
7 Foodmood.....	357
8 Extended Data Analysis.....	359
9 Paper I	443
10 Paper II	449
11 Paper III	459
12 Paper IV	479

13 Paper V	491
14 Article I.....	501
Other Publications	517
Presentations and exhibitions	517
References	519

ACKNOWLEDGEMENTS

Nothing more can be said about all those whose effort and diligence I relied upon in producing this work. Deep gratitude is due to both of my study supervisors, Dr. Richard Coyne and Dr. John Lee, distinguished professors at the University of Edinburgh, for their invaluable knowledge, guidance, tireless efforts and moral support throughout the study period. I would like also to extend my thankful appreciation to the examiners, professors Dr. Penny Travlou and Dr. Barbara Penner, for their valuable suggestions that contributed to substantially improve my thesis.

My acknowledgements are also due to the Municipality of Chania for their financial support, and the Technical University of Crete for their contribution to the creation of this research and the inspiration and thoughts provided by its students. I am indebted to the association of Architects of Chania for organizing Cocktail Participation. The acknowledgement would not be complete without mentioning the team P-Public and their inspiration in issues related to public space and citizenship. Warmest thanks should be offered to Dr. Martin Parker for his contribution and guidance throughout this study. I am very grateful for the recognition and the appreciation of my dear friends and colleagues Dr. Aghlab Al-Attili, Evangelia Fragedaki and Alikí Chiotaki for their collaboration in projects that were significant for this thesis. My warmest thanks and acknowledgements should be addressed to my dear friends Dr. Mariza Dima, Dr. David Freeney, Athanassios Kafritsas, Christina Kallitsi, Anastasia Mathioudi, Dr. Mark Muir, Eni Ndreka, Sonila Ndreka, Dr. Ioannis Nousias, Efthimios Papavramidis, Georgios Rigas, Dr. Melita Panagiota Sidiropoulou, Nikolaos Spiliotis, Rudina Suti, Dr. Konstantinos Theodoropoulos, Dr. Fionagh Thomson, Eleni Vagianou and Georgios Vernardos for their contribution, thoughtful insights, moral support and suggestions during this journey. A special acknowledgment to my supervisor in my Architectural Studies in National Technical University of Athens (NTUA), Kostas Moraitis, for planting the seed of research in the field of architecture. It is with pleasure and gratitude that I acknowledge the assistance of all persons who participated in the interviews; their attention and sincere contribution made my research very fruitful. I would like also to extend my thankful appreciation to all those who, through their co-operation, helped me to make the present study a successful thesis. Last but certainly not least my warmest of acknowledgments are due to my *oikogeneia*, my father, my mother and my brother for their moral support and endless care.

ABBREVIATIONS

HCI: human-computer interaction

UGC: user-generated content

DIS: designing interactive systems

SNSs: social network sites

Fb: Facebook

CMEs: computer-mediated environments

CMC: computer-mediated communication

RL: real life

LIST OF FIGURES

Figure	Legend	Page
1	The prosumer analyzed in food and social media prosumerism, in three dimensions	2
2	Prosuming an everyday lunch	5
3	Prosuming social media content	6
4	Prosuming a salad	60
5	Prosuming a complex meal	61
6	Prosuming social media content	62
7	The outline of the stages of the phenomenological approach of prosuming activities in everyday life.	157
8	The main research method was in-depth interviews: the interviews of Cathy (19/09/2011), Claire (18/09/2011) and Eve (16/10/2011).....	160
9	The Pyramid of Maslow (1943) revisited	163
10	Xie and Troye (2007) Antecedent and consequences of prosumption	164
11	Interview I. The basic framework	167
12	The basic structure of the parts concerned with Producing/cooking, Consuming/eating, Prosuming.....	168
13	Basic questions of Interview I.....	170
14	Basic questions of Interview II	171
15	Interview II. The basic framework.....	172
16	Cocktail partyicipation. The participants prepare their own cocktails, following the instructions and collaborating with each other	175

17	Foodmood was presented in the closing event of the first international conference “Designing for Food and Design for Food”, held at the Metropolitan University of London.....	176
18	Telematic lunch through Skype.....	177
19	Cathy; food presentation; for herself, for some friends in an informal lunch and for an occasion.....	190
20	Bread kneading accompanied by flute play (earthenware from Thebes).....	212
21	Prosuming activities in food and social media	256
22	Birthday cakes are made for people to be together. They give friends a place to gather and celebrate. But too much cake probably is not healthy. So, birthday cake is a lot like Fb	271
23	Prosuming activities in the model of the hearth and cave.....	273
24	Mary’s drawing, “Food and Me”	278
25	The process of food and social media content sharing as experienced in prosuming practices.	306

LIST OF TABLES

Table	Caption	Page
1	Classification of social media	68
2	Holbrook's Typology of values in the consumption experience ...	163

INTRODUCTION

The focal point of this thesis is on whether and how digital practices can challenge and reintroduce values and concepts related to *self-awareness* and *spatial sensitivity*. It is conducted within the area of humanities and digital humanities, in the disciplines of digital media and architecture and uses prosuming practices as a research and learning tool. Prosumption,² a compound word formed by joining the words *production* and *consumption*, was first proposed by Alvin Toffler (1981) in his book “The Third Wave” and, in brief, it means producing for one’s own consumption.

The main architectural interest of this thesis is not on the research in space and place under a materialistic view; it is rather about platial qualities, about notions and values that influence the way people understand their places, constructing their personal atmosphere, what is called in this thesis, their *aethersphere*. This thesis claims that creating and consuming (prosuming) is a multidimensional communication process that is affected by technological conditions that respectively affect us, affect basic notions and values affecting the way that we understand our environment, what in this thesis is called *spatial sensitivity*.

The exploration tools for this research have been prosuming practices of food and social media content. The cultures of food and social media share basic similarities. Both are habitual actions of everyday life, means of expression, identification and communication; that is of personal and/or cultural issues very significant at both individual and societal levels. The process of preparing food and of creating content for the Web and the way that we consume, interact and share, are important aspects related to contemporary prosuming activities of everyday life. Investigating food prosumerism reveals aspects related to *self-awareness* and *spatial*

² See in p.10.

sensitivity in the physical domain. These aspects are questioned and discussed in the case of social media content prosuming.

Prosumption today is on the rise in many scientific and market orientated fields (Toffler, 1981; Toffler and Toffler, 2006; Ritzer, 2007; Ritzer 2011). According to Alvin Toffler (1981) and George Ritzer (2007, 2011), prosumerism is likely to explode in the years to come. Indeed, ubiquitous technology and mobile devices empower individuals more and more to follow DIY practices, to do by and for themselves what they formerly depended upon others and/or the market to provide.

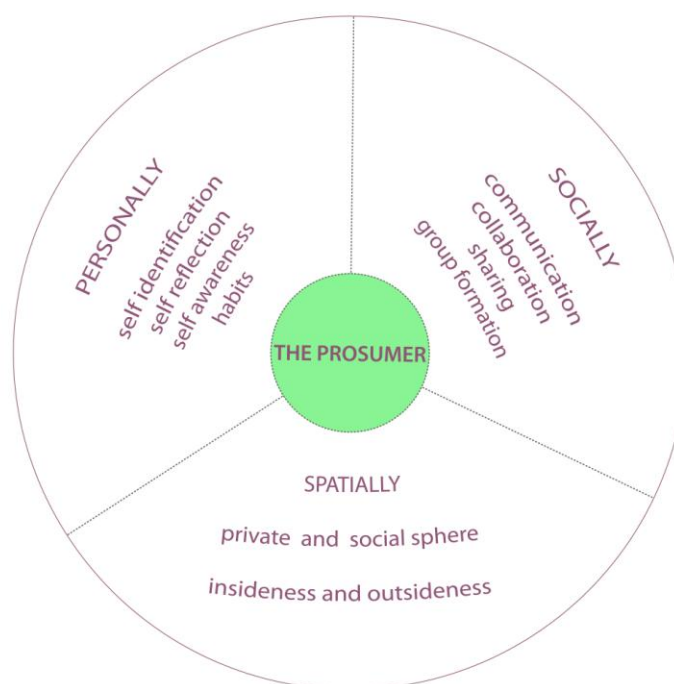


Figure 1: The prosumer analyzed in food and social media prosumerism, in three dimensions

Food is a complex topic. It involves cultural, sociological, economic, psychological and physiological aspects. Food prosumerism has always existed and has never lost its basic/original nature. In this thesis it serves as a research and a learning tool, giving the starting point to highlight and reveal aspects related to established values and conditions of prosumerism in general, that are challenged daily nowadays. More explicitly, the issues that emerge when researching food

prosuming are frequently related to a prosumer under three frames: personally, spatially and socially (Figure 1, p16). The identification of these core themes in the case of social media prosumption, their implication and their further detailed examination is a major subject of this thesis. The particular focal point in this thesis is on the process of everyday food prosuming practices and especially on the embedded notions that are interrelated with issues of *self-awareness* and *spatial sensitivity*. At the moment, however, food prosumption practices are studied insufficiently and the studies made so far are mainly through the lens of market-orientated research. (Troye and Xie, 2007).

Nowadays, with the widespread use of social media network systems and the easy availability of ubiquitous new technologies, agents habitually create, mix, choose and share information available on the internet and gradually establish, often unconsciously, new and powerful everyday habits. The power of habit to establish and/or re-establish concepts has been highlighted since the times of Aristotle. According to Aristotle, morality, values and institutions are interconnected to habituation. In *Nicomachean Ethics*, Aristotle sees character (ἡθός) as reflecting neither accidental nor isolated behaviour, but a habitual behaviour (ἔθος) (Miller, 1974).³ Food prosuming activities, digital prosumerism and prosuming content on the internet that are nowadays usual everyday phenomena for many agents can be viewed in a similar way (i.e. as being character creating (ἡθός)). New conditions emerge frequently, reshaping dynamically pre-established notions and concepts within the framework of everyday life. In fact, this has been confirmed by many contemporary theoreticians of philosophy, sociology, economics, media theory, psychology, etc. (Castells, 2010; Max-Neef, 1992; Lefebvre, 1991; Soper, 2007; Layard, 2005; Coyne, 2005, 2011). Social media and digital technologies, among other effects, can bring about and allow the creation of the so-called virtual realities to be considered both real and virtual simultaneously; as the prominent sociologist Emmanuel Castells recently put it in an interview on BBC

³ See morality and habituation, p96.

Radio 4,⁴ “virtuality is not virtual any more since it is an everyday experience of reality”. Information flows penetrate the physical/digital threshold, a threshold that is becoming less and less clear as the devices of the digital domain and ubiquitous modern technologies play a constant role.

The aim of this thesis is to reveal values and conditions of the so-called *fused atmosphere* of the physical and the digital domain and of today's *everydayness*. The term *everydayness* is used to include also the qualities that everyday practices can acquire of being invisibly part of everyday life, being entirely habitual and being elements of normal activity in a culture. Whereas *everyday life* tends to describe these activities as sequence of events, *everydayness* is the sequence of the everyday events of the agents including notions and tendencies, encompassing personal and cultural information.

The question that emerged at the outset of this study concerns the way in which digital media, and in particular social media, influence or alter the use and creation of basic concepts and values related to individuality and the concept of place. The approach of this theme was considered under the lens of phenomenological research. The nature of the investigation, but also the specificity of the theme, highlighted phenomenology as an appropriate research method. The core theme of *life-world* nicely epitomizes our area of interest in this thesis.⁵ Life-world, Husserl's (1936/1970) *lebenswelt*, is a core theme of focus and contemplation in phenomenology. Life-world is the world that is lived and experienced. This research contemplates notions and concepts of the *life-world* under contemporary conditions. The aim of the research is to describe phenomena as experienced in everyday life today and highlight subjects of interest related to contemporary conditions of life and the formation of basic ideas around *placeness* and individuality. In particular, this research's questions involve the contemplation of concepts concerning the notion of *place* and *self-awareness* in prosuming activities of food and social media.

⁴ <http://www.bbc.co.uk/programmes/b01n9yg1>

⁵ See in pp. 151-2.

The basic research method was in-depth interviews and involved 35 in-depth interviews. Hermeneutic phenomenology was chosen as well, since the research of this thesis involved the interpretation of meanings, notions and values enclosed in prosumerism. In order to approach the meanings and the notions involved, the researcher has chosen as supplementary research methods, methods of personal reflections through blogging and social media practices.

During the progress of the research, sharing has been identified (at an early stage) as a key element of prosuming practices. Moreover prosumerism as a practice of popular creation involves by definition issues of *self-identification* and *self-reflection*. In order to address these issues related to *self-identification*, *self-presentation* and *self-reflection* that were of particular importance for the study of the process of sharing, Ervin Goffman's dramaturgical approach of *self-presentation* in everyday life has proven very helpful. For this reason supplementary methods of further engagement with the participants, such as cooking and eating together and sharing meals were chosen as appropriate. Following the same line of thought, one intervention of collaborative prosuming practices has been co-organized in a public space.

To summarize, our approach attempts to bring to light and analyze relevant information within the domain of digital media theory and architecture through the lens of an experiential method. Taking into consideration the power of habituation



Figure 2. Prosuming everyday lunch⁶

in everyday life, it is fundamental to research notions and concepts involved in digital prosuming and, in particular, in the phenomenon of digital prosumerism in the social media network systems through the research on food prosuming activities. The prevailing atmosphere of everyday life, the fused atmosphere of the physical and digital realms unquestionably deals with notions derived from both digital and physical frames.

Certainly, subjects such as those mentioned earlier (i.e. prosuming food, food culture, social media effects etc.) depend upon a variety of factors such as political, social, cultural and economic conditions, but these aspects will not be of prime importance for this research.

⁶ Source: the images have been provided by the interviewees.

In a world of multiplicity and change such as the one of today, new conditions emerge constantly, if not at an accelerating rate, reshaping dynamically pre-established notions and concepts within the framework of everyday life. However, prosuming social media content involves issues that have not yet been crystallized;

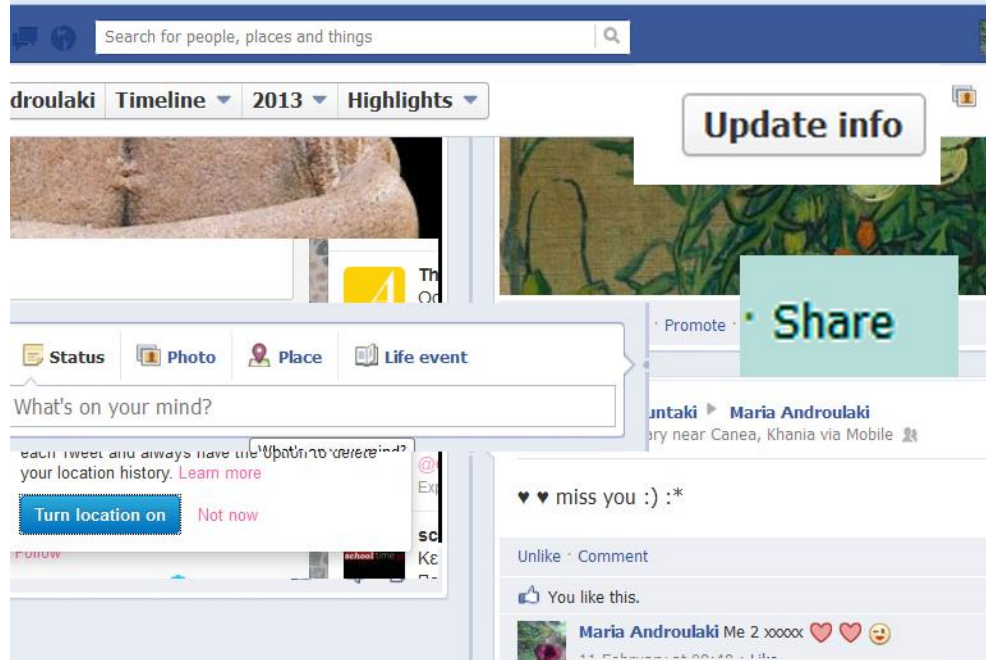


Figure 3. Prosuming social media content

therefore it is difficult to monitor them.⁷ On the contrary, food prosuming is an everyday activity that is familiar and habitual. The contemporary prevailing atmosphere is constituted by notions and issues of *intimacy*, *privatization* and *social connectivity*, allocated differently in the diverse past and newly-created domains e.g. in food and social media prosumerism. The terms and notions associated with these domains are brought together, discussed and highlighted, aiming to illuminate the basic elements and notions of the *changing atmosphere* of today, crystallizing and analyzing some aspects as understood and experienced today and creating what we call in this thesis our *aetherspheres*, our personal atmospheres. This process has been extremely interesting since the notions we were once familiar with shift and alter personal and social norms, values and our understanding of the world.

⁷ Agents are not willing to talk about issues that they are not yet sure of.

The contribution of this thesis is the revelation and description of a transformation in notions related to spatial sensitivity and self-awareness due to the dominance of digital media and in specific social media networks in our everyday life. This thesis explores these notions through the study and the correlation of an equally physical and digital activity contributing to understanding prosumerism under contemporary conditions. Unquestionably, everyday life is enriched by activities in both domains. This thesis suggests that it is vital and necessary to study prosuming activities further and in greater depth in order to establish a common language for the description of the phenomenon and suggest new directions, using the knowledge and the notions revealed.

The overall aim of this kind of investigation is to highlight aspects that have not yet been researched, and to bring together controversial views and critical discussions about potential future directions. In order to allow for meaningful and positive interactions, it is essential to identify daily practices, study their nature and impact, highlight new norms, determine potential opportunities and then design technology to support them. These findings would contribute to our basic understanding of prosumption activities as currently experienced in our everyday life and, moreover, propose new directions both for design and for further research.

The outline of the thesis

In the first five chapters a literature review is conducted on the basic concepts that are the backbone of this thesis, issues related to prosuming practices, food and social media but also to *everydayness* and the concept of general social tendencies apparent within the *atmospheres* of each age. These concepts are vital in order to form an understanding of the phenomenon of prosuming practices today and their potential consequences for the prevailing *atmosphere* of today. The topics introduced and analyzed in the first five chapters create the basis for the formation and the structure of the empirical research that is explored and analyzed in Chapter Six. In this chapter the methodology applied in the empirical research and the research methods used are described in detail. Chapters Seven and Eight present the analysis

of the data collected during the research on food and social media content prosuming respectively.

In Chapter Nine the subjects analyzed both in food and social media prosuming practices are brought together, discussed and highlighted, aiming to illuminate central notions of the *changing atmosphere* of today. These changing tendencies and norms are highlighted and analyzed thoroughly in Chapter Ten. Along the same line of thought, attempts are made to monitor and juxtapose the current status of social media and the norms involved in view of the volatility and, perhaps, the enhanced acceleration that is taking place with the rapid evolution of contemporary technologies.

The prevailing atmosphere of everyday life, the fused atmosphere of the physical and digital realms, unquestionably deals with notions derived from both the digital and the physical frames. In Chapter Eleven, the journey of this thesis is concluded, bringing together all components, highlighting the significance of each one and its contribution to the understanding of the phenomenon of prosumerism as experienced today.

1 PROSUMERISM

In this section, the core concept of this thesis will be introduced: prosumerism. The focal point is mainly under the lenses of consumer theory. Economic, social and cultural aspects are examined. The concept is located in the past, defined, reviewed and readdressed in relation to the conditions of contemporary society. This line of thought clarifies the basic components and values dealt with and highlights the importance of studying prosumerism today.

1.1 The myth of prosumption revisited

Today the world is considered to be under continuous transformation. Consumer culture and market-based decisions and choices are challenged. In his book “The Consumer Society: Myths and Structures”, Baudrillard (1970) discusses the problems of the consumer culture of modernity, praising primitive societies and their symbolic exchange (an abstract system of exchange based upon the symbolic and sign value of objects).⁸ According to Baudrillard (1970), in primitive societies time was integral to symbolic exchange; time was nothing more and nothing less than a rhythm of collective activities, particularly following or indicating the rituals of eating and feasting.

Whilst prosumption itself is not a new activity - as will be discussed in detail - it is new as a concept in the way that it has been introduced and researched since

⁸ In modern societies, consumption involves an external manipulation of signs, thus failing to consider the symbolic values involved in creation. Modern society is characterized by the dialectic of penury and the sense that one never has enough, and in that respect consumption has often been disassociated with happiness and wellbeing (Csikszentmihalyi, 1997). Research has shown that, whilst an increase in material goods intended to cover basic needs can be directly associated to an increase in happiness and wellbeing, an increase in material goods beyond necessity cannot be directly associated to an increase in happiness and wellbeing (Csikszentmihalyi, 2004).

Toffler (1981). For all but a tiny part of our existence on Earth, humans have lived in hunter-gatherer societies. Hunter-gatherers spent their lives hunting and gathering food; they had little interest in possessions and material wealth beyond their immediate needs. Prosuming activities for hunter-gatherers were everyday phenomena of being. Their main preoccupations would normally combine religious values with ceremonial and ritual activities. In the societies of hunter-gatherers, there was not much inequality. Of course, the conditions of these societies are not to be idealized but the lack of wars, inequalities and wealth, and moreover the emphasis on collaboration instead of competition, serve to remind us that the Industrial Revolution should not necessarily be equated with progress (Giddens, 2001:31). Pastoral and agrarian societies succeeded the hunter-gatherers, practicing agriculture and raising domestic animals. Around 6000 BCE appeared the traditional, non-industrial civilizations which continued to the nineteenth century before the appearance of industrial civilization and cities. Until the rise of the market, the arrival of steam and machine production, prosuming practices were dominant in the everyday life of agents. The division of labor in societies before industrialization and the rise of the market were markedly different; sex and age were of most significance in hunter-gatherer societies, whereas in post-industrial societies, class and hierarchy were of importance. Nonetheless, the difference between pre-modern and modern civilizations lays a lot in the sequence and the rhythm of production and consumption.

During these times, production was deeply connected to food and food rituals. Food and food practices - both production and consumption - became a perfect vehicle for ritual, central to most religious, social and individual customs. The centrality of the changing seasons, and the interconnection of productivity and consuming practices, led to the interconnection of producing and consuming; prosuming practices were attached to both civil and domestic rituals, highlighting important natural occurrences such as a full moon, but also important incidents such as the end of a war or plague.

Festivals were intervals of everydayness, connected to rituals of food, sacrifice, and civic declarations of a connection to gods and the earth that provided such a wealth of produce. In this way, food was cherished after being sacrificed to gods.

Sacrifice derives from the word *sacred*, something that is sacrificed to the sacred (gods) but which is also sacred because it is offered to the gods. In the rituals of a sacrifice, the participants during a feast become closer to the sacred, and therefore closer to the meaningful and divine aspects of life, closer to the *time of origin*, closer to their gods. During festivals, then, man is temporarily in the presence of gods (Eliade, 1957:105). Festivals and sacrifices were either based around the cycle of natural produce (the cultivation and breeding of animals) or around natural and human disasters (sacrifices for the goodwill of the gods). On both occasions, they were an interruption to the sequence of everyday life. Sharing practices involved issues of a sacred nature; the mist of the myth was formed by the invisible presence of gods. Myths consisted of rituals, particular prosuming processes to be followed precisely and in detail (Eliade, 1957:105). The echoes of these prosuming rituals can be found today in many ceremonial practices followed in festivities, both in domestic practices as well as in wider society. For instance, in many western cultures it is custom to roast a turkey at Christmas, while a whole lamb is traditionally roasted in Greece for Easter, and likewise pigs in China to celebrate weddings. Special sweets are reserved throughout the world for special occasions (puddings in England, *tsurekia* in Greece, pumpkins and pumpkin pies at Halloween in the United States, etc.). On all of these occasions, special food serves to mark a special event and is attached to the significance of home.

In the societies of hunter-gatherers, prosuming practices were strongly related to food-orientated practices formulated in a communal way. At these times, communal fires were prominent as a point of gathering, eating, practicing religious activities, and praising the deities. These rituals continued in early civilization cultures. Following the tradition of the communal fire, each city had its own sacred fire

alongside each home.⁹ In both ancient Greek and Roman traditions, the goddesses Hestia¹⁰ and Vesta - respectively symbols and protectors of home and family - were also guardians of the sacred fire in their temples in each city. Each home and each city¹¹ had their hearth with an inextinguishable flame. *Hestia* in Greek means both *home* and *the hearth*. Hestia's functions and name show its literal and metaphorical importance in the religious, social and political life of ancient Greece. The hearth and its fire are essential both for everyday practices, warmth and food preparation, but also for the completion of sacrificial offerings to gods. Vesta and Hestia were the goddesses protecting the flame that connected human beings both to the earth and to their gods. Through their sacrifices, individuals offered gifts and expressed their gratitude towards gods and the earth¹² for providing good fortune in their everyday lives. Ceremonies related to sacrificial rituals existed both in domestic and in civic life.

Industrialization and the rise of the market, among other things, altered the relationship between the consumer and production. With this division, consuming practices became detached from the origins of the production lines; the connection of food to the earth and to the rituals of their roots was obscured, somehow lost somewhere in the uncountable steps of the line of production. The role of gods in consumption was becoming much less clearly defined. Similarly, the mythical dimension of the sacrificial exchange modes of prosuming practices was less prominent. The myth of presumption was losing its position to the rise of science and the myth of consumption. People did not have to wait for their fruits to be

⁹ Vesta served as a symbol of family and home and was also the guardian of the sacred fire in the temples dedicated to her. Vesta played a prominent role in Roman culture as a keeper of the flame of the sacred fire that was considered a source of life and immortality (<http://www.mythindex.com/>).

¹⁰ Hestia was one of the last gods of the twelve gods of Olympus, the daughter of Rhea and the Titan Cronus. The Greeks kept Hestia's sacred fire burning in their capital cities and used to take it with them when they were founding new colonies (Graves, 1964).

¹¹ Each city in ancient Greece and Rome had their hearth. In ancient Greece it was called Prytanion. Prytanion possessed its own central hearth and sacred fire that represented the unity and the vividness of the community. The central hearth of Greece was in Delphoi and was considered to be the navel of the world. Prytanion was the center of civic life in each city and the place where *ksenoi*, guests of the city, would be provided shelter and food offered by the city (Cameron, 2004).

¹² In primordial cultures, the hearth was conceived as a connectional point to the earth.

ready seasonally; they could purchase them from the supermarket. The orientation of life around seasons, related to the global physical environment, was also related to changing methods of food cultivation and climate conditions, leaving the traces of those customs behind within cultural phenomena (such as traditional recipes for festive foods that used ingredients of that period in ways that could be preserved, or in ways that ensured they would be consumed and not wasted). Similarly with new advances in technology and media, people did not need to wait for a letter to travel and arrive; they could communicate instantly through their globalised systems. These are but two examples that indicate the fundamental changes in the concepts of time and space, introducing new social concepts.

Recently,¹³ due to sociological, political and economic reasons, consuming practices have been challenged. The reappearance of prosuming practices are becoming more vibrant, altering the landscape of consumer culture. The rise of Web 2.0 and user-generated content has formulated a current online participatory space; the phenomenon of digital prosumerism has been introduced into everydayness. Digital prosuming practices reintroduce pre-established prosuming practices and techniques. Users create content, share it online, form communities, exchange *digital gifts* and form connections. What are the main characteristics of digital prosumerism? Could we talk about a revitalization of a prosuming ethos that was lost beneath the waves and ethos of global consumerism? What are the main attributes of prosuming practices today? Are they altered or changed within contemporary conditions? The impact of digital prosuming practices on the main attributes that are interwoven with the concept of prosumerism forms the central core of this thesis (the essence of the private and the public realm, sharing practices, and others).

Joshua Meyrowitz (1986), in his well-known book “No Sense Of Place”, describes the change in essence of a place due to the social changes made by media and in particular the rise of the World Wide Web. He states that

“electronic media affect social behavior not through the power of their

¹³ We will look at the rise of prosuming practices in detail in the next section.

messages but by reorganizing the social settings in which people interact and by weakening the once strong relationship between physical place and social place" (Meyrowitz, 1986:ix),

thus suggesting that as people began to lose their old sense of place, they started to gain new notions of acceptable social behavior and identity. Following this, he points out that changes in media have much more to do with recent social trends than it is often thought. This thesis contemplates the basic issues involved in digital prosumerism and their contribution to the molding of new social changes. In order to do so, the focus is on food prosuming practices, the study of the basic characteristics of prosuming practices, and the reexamination of these in the context of social media content prosuming practices.

1.2 Prosumerism: the origin of the term; Toffler's approach

According to the Oxford Online Dictionary,

Prosumer: n.(1)s

"a consumer who adopts an active role in the design of the products he or she purchases, or who purchases component elements of products in order to build or administer his or her own goods and services." (Oxford Online Dictionary)¹⁴

Etymology: < pro- (in producer n.) + -sumer (in consumer n.)....

1979 [Business Week](#) 3 Sept. 4/2 "During the next 50 years, however, Toffler sees a Prosumer emerging, an individual who produces and consumes his own products and services."

1980 A. Toffler *Third Wave* i. 27 "Above all, as we shall see, *Third wave* civilization begins to heal the historic breach between producer and consumer, giving rise to the 'prosumer' economics of tomorrow."

1990 *Bellcore Insight* Winter 23/2 "Drawing on electronic technology, the prosumer will order custom-tailored products and reject off-the-shelf standard goods."

1999 *Independent on Sunday* 7 Nov. (Real Life section) 2/1 "In the future, he says, prosumers will force a turnaround in the way financial services are offered—tailor-made to minority tastes and needs."

It should be mentioned that there is also a different definition of the term.¹⁵ A prosumer is an active participant in the production process of a product intended

¹⁴ <http://www.oed.com/view/Entry/258773>

¹⁵ Prosumer: n.(2)s

Etymology: < pro- (in professional n.) + -sumer (in consumer n.) An amateur who takes an enthusiastic interest in technologically advanced products that are intended chiefly for professionals. Freq. *attrib.*: designating a class of products. This term was introduced in 1987. The two words are homonymous,

for his or her own consumption (Xie, Troye and Bagozzi, 2008). Xie and Troye (2007) were amongst the first researchers to explore the process of prosumerism using empirical data (Xie, 2005; Xie and Troye, 2007). According to their approach, prosumption is a process rather than a single act; it is a combination of physical activities, mental effort, social, and psychological experiences. Xie and Troye (2007) argue that people participate in the process of prosumerism by providing their time and effort, and also by applying their qualifications and skills. The physical activities that they carry out may include manufacturing activities such as assorting, moving and combining. The mental effort that is involved includes preparing, evaluating, monitoring and engaging in progress. Xie and Troye (2007) state that in the process of prosumerism, psychological experiences are involved in various aspects of the process, claiming that the process of prosumerism is not merely about its outputs and does also affect oneself (Xie and Troye, 2007). Troye and Xie (2007), in a rather more economic approach, define prosumption as

“value creation activities undertaken by the consumer that result in the production of products they eventually consume and that become also their consumption experiences” (Troye, Xie, 2007).

George Ritzer¹⁶ and Nathan Jurgenson¹⁷ (2010) merely brought back the use of the term in the academic field, through their paper “Production, Consumption, Prosumption: The nature of capitalism in the age of the digital ‘prosumer’”. In their socio-economic approach to prosumerism, the authors exemplify the power of prosumerism and its potential to alter the socio-economic climate of our era.

but they have a different meaning and a different origin as we have seen above (<http://www.oed.com/view/Entry/258773>).

¹⁶ Ritzer George is a sociologist who studies American patterns of consumption, globalization, meta theory, and modern and postmodern social theory. He has contributed in the contemporary research of prosuming practices. Currently, Ritzer is a Distinguished Professor at the University of Maryland, College Park.

¹⁷ Nathan Jurgenson is a social media theorist, a contributing editor for the “New Inquiry”, a researcher at Snapchat, and a graduate student in Sociology at the University of Maryland working on a dissertation on surveillance on social media. Jurgenson and his colleague PJ Rey founded the Cyborgology blog. They also created together and run the well known “Theorizing the Web” conference.

The term *prosumer* was coined by Alvin Toffler (1981). The basic components of the term were defined and introduced thirty years ago in his book, “The Third Wave” (1981). This is considered to be an important point for the study of the phenomenon of prosumerism and a thorough presentation will therefore be given here. Alvin Toffler (1981) argues that the *third wave civilization* would begin by healing the historic rupture between consumption and production, once again giving birth to a new society of prosumers. He uses the term *prosumer* to describe the type of individual that results from the fusion of the consumer and the producer into one and the same person. According to Toffler (1981), the concept of prosumerism is central to the way in which civilizations are formed and the way that they are transformed through history. In “The Third Wave”, Alvin Toffler splits history into three waves. In the *first wave*, agricultural society’s production and consumption are seen to have been unified. The *second wave*, with the Industrial Revolution and the rise of the market, destroys this bond. The *first wave* of change, unleashed ten thousand years ago with the invention of agriculture, took thousands of years to reach the point of passing the baton to the *second wave* of change. The *second wave* of change started to grow with the Industrial Revolution and took around three hundred years to reach the conditions for facing the change of the *third wave*. Alvin Toffler (1981) believes that the *third wave* will be anti-industrial and exceedingly technological. According to Toffler (1981), due to the high acceleration of new technology, the *third wave* change could take only a few decades to be formed and advance. Optimistic about the future and highlighting the importance of the reunion of producer and consumer, Toffler (1981) believes that the new society could turn out to be the first truly human civilization in recorded history (Toffler, A. 1981:24-5).¹⁸ Toffler (1981) introduced the idea that the level of prosumerism in a society could operate as a barometer, reasoning, indicating and predicting the socio-cultural conditions of everyday life.

¹⁸ It should also be mentioned that, even though Toffler presents some specific information, in his book he visualizes and describes a common structure involving all nations in all three waves, regardless of their ethnic and religious heritage, and regardless of their political system and social stratification.

Toffler (1981) describes the emergence of the notion of prosumerism in activities based on two things: the first notion is that of DIY activities and the second notion involves groups or communities which share information for the benefit of their members. All of them are actions based on the principle of helping oneself. This is a very important remark and an integral feature of the *third wave* structure. In the *third wave* society, the emphasis is on the individual. The consumer replaces the producer and becomes a prosumer; as this change is happening, the most fundamental tool of our institution is being altered: the market (Toffler, 1981: 282). Thus, the rise of prosumerism is possible to have a major effect on the social and economic landscape.

First wave civilizations

According to Toffler (1981), in *first wave* civilizations, prosumerism was very evident. People produced mostly for their own use and partly for trade or for exchange; therefore in most cases production and consumption were fused into one practice. Prosumerism in the agricultural societies of the past involved almost all of the citizens' activities. According to Toffler (1981), in most agricultural societies people were peasants that lived together in small communities.

“They (the peasants) lived on a survival diet and [grew] just enough crops to feed themselves and to keep their masters happy.”(Toffler, 1981:51)

Pecuniary transactions in these societies were marginal on a world of natural economy. According to Toffler (1981), before the Industrial Revolution the *first wave* economy consisted of two sectors. Sector A was huge and people produced for their own use. Sector B was tiny and people produced both for their own use and also for exchange and trade. For most people, therefore, consumption and production were fused into a single life-giving function (Toffler, 1981:52-3).

Second wave civilizations

According to Toffler (1981), the *second wave* essentially changed the concept of self-sufficiency and created a civilization in which everybody was dependent on food, goods and services being produced by someone else (Toffler, 1981:53). The Industrial Revolution broke the connection between production and consumption,

separating the producer from the consumer. The unified prosuming society of the *first wave* was changed into the divided economy of the *second wave*. In his approach, Toffler (1981) does not stand in favor of the *first wave* revolution or the second, stating that

“the second wave brought with it a fantastic extension of human hope. For the first time men and women dared to believe that poverty, disease, and tyranny might be overthrown. Utopian writers and philosophers, from Abbe Morelly and Robert Owen to Saint Simon, Fourier, Proudhon, Louis Blanc, Edward Bellamy and score of others, saw in the emerging industrial civilization the potential for introducing peace, harmony, employment for all, equality of wealth.” (Toffler, 1981:50)

The Industrial Revolution and the technological advances associated with it brought institutions and information channels together in a unified correspondence. On the other hand, however, it shuffled the unity of society and brought forth a life full of economic tension, social conflict and psychological pressure (Toffler, 1981:55). According to Toffler (1981) the *second wave* separated production from consumption and the economy became *marketized* in both capitalist and socialist industrial economies.

“The rise of the market in the *second wave* gave birth to standardization, specialization, applied the principle of synchronization and introduced the principle of concentration.” (Toffler, 1981:66-7)

Third wave civilizations

Toffler (1981) notices that, while *second wave* societies started to suffer in terms of productivity and growth, there was a parallel increase in the phenomenon of prosumerism. This is what Toffler (1981) calls the *invisible economy* (Toffler, 1981:278). The phenomenon of prosumerism started to become more prominent within the self-care system and led to the idea that people could be more medically self-reliant. So, instead of paying someone to perform care treatments, individuals could purchase medical instruments¹⁹ (that were previously only for practitioners, physicians, etc.) and perform treatments themselves. Individuals took more responsibility for their own health, gaining an understanding of how to treat their own problems. This signals the start of obtaining a different approach towards

¹⁹ Otoscopes, ear cleaning devices, instruments for pressure measurement, etc.

illness, a substantial change in values and in the perception of body and self. Alongside the self-care movement and self-used medical instruments, the market also saw the beginning of a tendency towards voluntary non-profit groups, organized for the purpose of helping others. The self-help movement was taking significant dimensions, with the emergence of groups catering for smokers, gamblers, and many other individuals seeking support. The formation of a group network system - a corporate structure - was apparent. At the same time, self-help based services were making their existence known to the market, in much the same way as self-service petrol stations, electronic banking, and self-service restaurants, etc. More or less the same principle was becoming apparent in products containing several parts that were *theoretically* easy to assemble at home. The Do It Yourself movement was taking form and substance. Thus, the *third wave* appears to come with a basic shift from passive consumers to active consumers.²⁰ This shift has social, cultural and economic dimensions. For example, as Toffler says

“... whereas working with one’s hands was once looked down upon, it was starting to become a sign of pride.” (Toffler, 1981:280-82)

In the *third wave*, prosumerism throws a new light on the whole question of leisure. The old distinction between work and leisure is not valid under the new conditions. In the *third wave* much of our so-called leisure time will be spent on producing our own goods and services, i.e. prosuming. According to Toffler (1981), the question in the *third wave* is rather paid work versus unpaid work and not work versus leisure.

Toffler (1981) argues that in the *third wave*,

“... we are moving rapidly beyond traditional mass production to a sophisticated mix of mass and de-massified products. The ultimate goal of this effort will be completely customized goods made with holistic, continuous-flow processes, increasingly under the direct control of the consumer.” (Toffler, 1981:196)

According to Toffler (1981), the particular reasons for the advance and rise of this movement are multiple; expanded leisure, inflation and economic crisis, the difficulty to find practitioners; all of these reasons play a significant role. Furthermore, because of the ubiquitous use of computers and the popularity of

²⁰ The alternative movements of consumerism are contemplated in pp. 27-31.

working from home in the *electronic cottages* of the future, the prosumer of the *first wave* returns in the *third wave* on a highly technological basis (Toffler, 1981:204, 227).

1.3 Consumerism, prosumerism and wellbeing

Today, prosumerism has been reintroduced mainly as a transformation of practices and goods that were, until recently, within the spectrum of consumer culture (Toffler, 1981; Ritzer, 2009). It is worth following some of the central features of consumerism in order to comprehend the concept of prosumerism as it is experienced today. After industrialization, the focal point of economy was almost always on production; production was the *center* of society for most researchers and thinkers of the time (Ritzer, 2009). Jean Baudrillard (1970/1998) recognized the centrality of production very early on in his career and writings. However, he soon recognized the rising importance of consumption, identifying the emergence of a consumer culture and a *consumer society*. Baudrillard described an age of affluence in which many people surrounded themselves with consumer objects, arguing that

“...consumption is laying hold of the whole of life.” (Baudrillard, 1970/1998:10)

In 1970, Baudrillard (1970/1998) wrote about the complexity of consumerism. According to his view, in modern market-based societies there is no pure form of consumption, nor is it possible to identify a precise need through consumption. Disagreeing with Galbraith's (1958) view as expressed in his book “The Affluent Society” (1958) - that consumers are victims of the market industry, creating extra needs and ideal situations that can be embodied by consuming goods - Baudrillard (1970/1998) argues that this system produces a series of multiple needs and not single needs. Under this light, consumption is never just a simple clear-cut fact; it is an action interwoven with the order of a system of production that in turn produces a system of needs. Needs, therefore, are products of a system, and not the products of a particular connection between an individual and an object. Baudrillard strongly criticizes the market, both in terms of its association to the productive forces and in terms of its impact upon individuals.

“... by contrast all is clear if we accept that needs and consumption are in fact

an organized extension of the productive forces. The generalized integration of the individual 'private' level (needs, feelings, aspirations, drives) as productive forces cannot but be accompanied by a generalized extension at this level of the patterns of repression, sublimation, concentration, systematization, rationalization and of course, alienation! – which for centuries, but particularly since the nineteenth century, have governed the construction of the industrial system.” (Baudrillard, 1970/1998:76)

Today, the world is undergoing a transformation. Consumption culture and market-based decisions and choices are changing. Societies renegotiate and refurbish the concept of affluent mass production. Throughout his work, and especially in his book “The Consumer Society” (1970), Baudrillard (1970/1998) discusses the problems of the consumer culture of modernity, praising primitive societies. Identifying the counterpart to modern societies’ problem of empty needs, Baudrillard (1970/1998) claims that in primitive societies an abstract system of exchange based on the symbolic and sign value of objects is of higher importance. On the contrary in modern societies, consumption involves an external management of signs and consequently it lacks the symbolic value of creation. While modern society can be characterized by dialectic of penury, primitive societies have complex esoteric systems of exchange.²¹

In general, consumption and exchange systems embody the customs and the rituals of each epoch, providing information and details about everydayness, relationships, tendencies and social stratification. Consequently, it is no surprise that consumerism and consuming practices have been areas of research and discussion for many theorists and philosophers from varying fields and disciplines (sociology, politics, economy, psychology, architecture, and others). Consumers’ society, or *consumer culture*, describes this same phenomenon and has been discussed by many theorists (Featherstone, 1991; Slater, 1997; Goodman, 2004). Rather than focusing on the structure of consumer society itself, for the reasons

²¹ Mary Douglas and Baron Isherwood (1979), in their book “The World of Goods: Towards an Anthropology of Consumption” (1979), write about the complexity of a system of exchange in primitive societies. The existence of separate economic spheres in primordial societies was very common, with the use of different exchange systems for objects of immediate necessity and for luxury goods. They bring in examples from the Primitive Trade, saying that even in the same village there were different currencies for different classes of transactions (Hoyt, 1926).

mentioned above, by focusing on consumer culture we can study the norms, tendencies, meanings and values of a consuming-based society.

New consumer tendencies today; the concept of prosumerism reintroduced

Consumer practices, according to Kate Soper²² (2009) and other philosophers, are changing fast. Soper et al (2009), in their book “The Politics and Pleasures of Consuming Differently”, offer a varied collection of works that consider new ways of consuming, sketching out the complexity of the subject in contemporary society. In the introduction to their book, the authors introduce a wide and diverse range of different types of consumerism – such as environmental, cultural, or craft - and observe a contemporary tendency to consume differently, emphasizing the hedonistic rewards and the opportunities for new fulfillments, both sensual and spiritual (Soper, 2009; Campbell, 2005; Trentmann, 2007).

Furthermore, currently there is an increasing resistance to corporate globalization and transnational brands; consumers are concerned about practices related to human rights and environmental issues (Hollenbeck and Zinkhan, 2006).

Recently, politics and consumer culture have become closer; this new connection is characterized by the formation of the notion of the *citizen-consumer* (Trentmann, 2007). This is very interesting as, until recently, these two terms tended to be in different spheres with opposing associations and norms: the public and the private. Today, though, they are progressively being recognized as permeable domains (Trentmann, 2007). The active engagement of consumers is a common occurrence in most acts of alternative consumption (Soper, 2010). For the citizen-consumer,

²² Kate Soper is a British philosopher and her current research interests are theory of needs and consumption, environmental philosophy and the aesthetics of nature. She has lectured on many of the above topics at the London Metropolitan University, and the University of Brighton. Of particular interest for this thesis is Soper’s leading contribution to the program “Cultures of Consumption”, a 5 year research program that ran from 2002-2007 and studied consumerism globally. The program brought together leading researchers from social sciences, the arts and humanities and involved 26 projects. Soper, along with Lyn Thomas, introduced the term of “alternative hedonism”, and ran the project “Alternative Hedonism and the theory and politics of consumption”.

engagement is established by way of a higher ideal of green, eco-friendly, consumption.

This same blending idea of production and consumption is being observed within the emergence of *craft consumers* (Campbell, 2005). According to Campbell (2005) the term *craft* is used to refer to the consumption in which the *product* is both *made* and *designed* by the consumer. According to Campbell

“The engagement of the craft consumer brings skill, knowledge, opinion and passion, and a motivation driven by a desire for self-expression.” (Campbell, 2005)

Consumer society, or consumer culture as researchers call it today, focuses on the rising importance of consumption within production (Campbell, 2005).

“In craft consumption practices, personalization and customization are inevitable and are commonly encountered in fields such as interior design, fashion design, gardening, cooking.” (Campbell, 2005)

In the same light are the tendencies of consumerism that have been created with the emergence of Web 2.0 and which focus on the direct connection of the producers with their customers. A good example of this tendency is the *hot-potato* trend. *Hot-potato* is to a certain extent the result of the worldwide trend toward lower and non-tariffs for the in-between parties among the consumers and the producers (Viswanathan and Wang, 2004). E-commerce, and its expansion, has attracted recent attention also. Research has connected e-commerce to daydreaming and the role of imagination in the process of consumerism as it is experienced through the internet (Knott-Denegri and Molesworth, 2010).

As Toffler (1981) has pointed out, and as we have seen in the ideas of Soper et al (2007), nowadays consumer practice has changed significantly. The prosumer appears in consumption culture in multiple forms (such as craft consumers or citizen consumers). In the long run, alternative forms of consumption alter fundamental ideas and concepts surrounding the straightforward process of consumerism, as well as altering the process of production, the essence of the market and the economy that surrounds it. Consequently, the concept of consumerism is ever being challenged, rejected and reinvented (Soper, 2009; Sassatteli, 2007; Campbell, 2005; Xie et al, 2008).

In the industrial age, an emphasis was laid on mass production. Since then, with the advent of networked intelligence, the key aspect tends to be mass customization. Consumers can now create and send messages in order to specify their options, opinions, additions, adjustments and specifications for the product or the service they intend to purchase. Don Tapscott (1997), in his book "The Digital Economy Promise and Peril in the Age of Networked Intelligence", dealt with the concept of prosumerism. Tapscott criticized consumer tendencies and spoke in favor of the necessity to blur consumption and production in order to bring about a new situation (Tapscott, 1997). Tapscott (1997) acknowledged prosumerism as one of the twelve corresponding themes of the new economy, the new enterprise and the new technology that was emerging in the late nineties. According to Tapscott's (1997) approach, the new economy, the new enterprise and the new technology were inextricably linked, both enabling and driving one other. The twelve corresponding themes that Tapscott identifies are as follows: knowledge, digitization, virtualization, molecularization, integration/internetworking, disintermediation, convergence, innovation, prosumption, immediacy, globalization and discordance (Tapscott, 1997). The role of prosumption in the economic system is seen as a fundamental one.

In this light consumers and producers blur in a number of ways and in diverse fields. Consumers become involved in the actual production process. Consumers of objects, information and technology become producers. In the digital domain users become designers, creating new software; user interfaces shift to multimedia interfaces, enabling a natural interaction and exchange of information. These are but some cases in which production and consumption merge in the new economy (Tapscott, 1997). Ten years later, Tapscott and Williams (2007) reconsidered prosumption, arguing that prosumption is becoming one of the most powerful engines of change and innovation. They claim that co-creating with customers is like having the most effective intellectual capital working with you. According to their approach, prosumers bring along new rules of engagement and tough challenges to the existing business models (Tapscott and Williams, 2007). Tapscott and Williams

(2007) differentiate the old *company-centric* view of co-creation from the new *prosumer-centric* one. The old *company-centric* view of co-creation was simple: collaborate with your customers to create or customize goods, services and experiences. In the new prosumer-centric paradigm, Tapscott and Williams (2007) claim that customers want a genuine role in designing the products of the future. Products that won't enable and invite customer participation, they predict, will be abandoned (Tapscott and Williams, 2007).

Today, prosumerism exists in many different areas. Prosumers have moved from the self-sufficient model of prosumerism toward a new one where prosumers consume the products for their own use but also have the potential to gain profit from them too. An example of this tendency is the energy prosumer. In a green energy economy, every household and institution produce and sometimes even sell the electricity they generate (Tapscott and Williams, 2010).

Wellbeing, consumerism and prosumerism

Wellbeing and consumerism is a subject of research that has triggered diverse views and responses. According to David Myers's (2000) modern paradox, material prosperity is often conjunct to social recession. The affluence of the past forty years has not been accompanied by an increase in wellbeing, thus challenging the notion that affluence and consumerism are connected to wellbeing. Satisfaction in materiality is often unfulfilling. Affluence is not the problematic symptom in itself, but theories and empirical research have suggested that lower wellbeing and lower self-actualization is associated for example to financial success, material goods or appearance, i.e. with having extrinsic goals, and is focused on rewards. On the other hand, intrinsic goals for self-acceptance, relationships, social inclusion seem to go along with inherent growth and have been associated with higher wellbeing and lower levels of mental distress (Ryan and Kasser, 1999). On the other hand, there are other researches that associate sustainable consumption with a higher purpose, a social goal, a goal attached to environmental and ethical values (Soper, 2007).

From another point of view, leisure, in the frame of consumer culture, is often associated with happiness and a sense of wellbeing. Baudrillard's opinion, though,

is that this is opposed to the concept of time in primitive societies, that time is integral to a sense of symbolic exchange. Time, in this understanding, is nothing more or nothing less than a rhythm of collective activities; it is especially associated with rituals of eating and feasting, and is often correlated to prosuming practices as discussed in section 1.1, “The myth of presumption”. Prosumerism in primitive societies has been associated to rituals and exchanges, and is connected to issues of personal and social wellbeing. Today, social wellbeing and prosumerism have not been clearly connected so far.

On the other hand, personal wellbeing and welfare have been connected to prosuming practices. Prosuming practices involve the process of making, a process that is considered by researchers in many fields to be therapeutic (Ghantlett, 2010; Charny, 2011). Xie and Troye (2007), assessing the value of prosumerism, suggested both intrinsic and extrinsic motivation patterns, and as a basic conclusion they indicated that value creation has a significant influence on quality, satisfaction, wellbeing and welfare. Wellbeing and prosumerism as a subject, however, has not yet been explored as a core theme.

1.4 Changes in the value system; the motivational mechanism of prosumerism

Kate Soper (2007) talks about the changing ethics and politics of the consumer’s choice, critically referring to a newly shaped society of happiness and desire; this is a field that is being reshaped and reevaluated at present. Our connection to the world through our consumption tendencies is undergoing a transformation. According to Soper (2007), today provides both a challenge and a chance to re-evaluate consuming culture for a better and more prosperous future. It provides a significant opportunity to re-evaluate our connection to the world, to place the existing system of values under question and reestablish priorities, likes, dislikes, preoccupations and concerns (Soper, 2010). Toffler (1981) also contemplates a different value system that arises with the changes of the market, the changing relation of consumers and producers, and subsequently the rise of the prosumers.

Toffler (1981) talks about the rise of technology and the revolution of communication in *third wave* civilizations that we are now part of, assessing the impact on individuals. New information technology has played a dominant role in the rise of digital prosumerism and, as will be discussed, this process alters the value system, giving a more complex image of the self.

"It differentiates us further. It speeds up the very process by which we 'try on' different images of self and in fact accelerates our movement through successive images; it makes it possible for us to project our image electronically to the world." (Toffler, 1981:400)

According to Toffler (1981), nobody can be aware of what effect all this will have on our personalities, insisting that in no previous civilization have we ever had such powerful tools (Toffler, 1981:400-1). As he puts it,

"We increasingly own the technology of consciousness. The world we are fast entering now is so remote from our past experience that all speculations are admittedly shaky. What is absolutely clear, however, is that powerful forces are working together and altering social character, bringing out some qualities, suppressing others, and transforming us all in the process." (Toffler, 1981:401)

Toffler claims that in the *third wave*, people are very likely to *crave* balance: crave balance in their lives, balance between work and play, production and prosumption, *headwork* and *handwork* as he puts it (Toffler, 1981:401). Theorists today contemplate aspects relevant to creativity and play, and the leading part played by prosumers in this new environment (Choi et al, 2011).

The value system and the motivational mechanism of prosumerism are subjects that are not yet well covered in literature. At the moment, research has mainly been conducted within food prosuming practices in market-orientated studies (Xie, 2005; Xie and Troye, 2007). Xie and Troye's research on food prosumerism (Xie and Troye, 2007) and Xie's contribution (Xie, 2005) focus on constructing a value system of prosumerism, utilizing existing research on consumerism. According to them, similar to values associated with shopping, the value of prosumerism can be both utilitarian and hedonistic. According to their approach, the process of shopping, assorting, combining and preparing ingredients before cooking could potentially lead to personal gratification and self-fulfillment. Xie and Troye (2007) believe Holbrook's (1994) axiology can be a useful initial point in order to develop a theory

of prosumption value.²³ Xie and Troye (2007) claim that within the process of prosumption, values both of the economic and the psychological sense are involved, stating that it seems that there is a rather vague connection between values in the pure economic sense and values in the psychological sense. No one would deny that prosumption is beyond the actual tangible product produced that users create, fix and consume. According to Xie and Troye (2007), generally in prosuming practices of the physical world the emphasis is on the processes rather than just the material substance and the tangible outcome. According to Xie and Troye (2007), prosumption is highly tied to immaterial concepts such as value, quality and satisfaction, clarifying that quality, satisfaction and values may be tied to something that is highly immaterial (Xie and Troye, 2007). Prosumption seems to be far from removed from some of the tangible elements that prosumers become acquainted with in the process of prosumerism (Xie, 2005; Xie and Troye, 2007; Carey, 2008). Thus, Xie and Troye (2007) argue that there is a rather vague connection between *value* in the economic sense and *value* in the psychological sense.

Following this line of thought, researchers adopting an ethnographic and hermeneutic approach suggest that prosumption goes beyond the financial nature of consumption that Becker²⁴ (1965) has implied; they suggest that sociological and psychological aspects of the process of creation give the agents an opportunity to construct, develop and maintain their self-identity and social image (Holt, 1995; Firat, 1991).

In their research, Arnould and Price (1999) point out that consumers tend to seek involvement in authenticating acts, seeing consumption as integration. This engagement helps the consumers to express their true identity. Kopler (1986) has suggested that the desire to satisfy basic needs pushes the consumer to become further involved in authenticating acts, highlighting prosuming activities as a main area of recourse. Within consumer culture, as expressed by many theorists of the

²³ For more on this topic see pp. 152-159.

²⁴ Using economic theories, Becker (1965) explains how and why households dedicate time to producing something - for example, meals or services (repairs) - for their own use, observing merely financial motives.

field such as Pierre Bourdieu (1986) and Thorstein Veblen (1899), identity, taste and class identification are strongly related to consumption and consuming practices. Personal taste - i.e. *likes and dislikes* - is related to possessions, tendencies, habits and knowledge of consumer practices and is considered responsible for creating distance between different social classes (Bourdieu, 1984). Taste in consumption culture is dictated by aesthetic norms and social forces, but at the same time it feeds them (Bourdieu, 1984). Within prosumption culture, what seems to be significant is sharing, collaborating and exchanging. Sharing, collaborating and exchanging are notions that are *experienced*. In the era of prosumerism, experience is arguably of great significance.

Identity is a theme that penetrates all actions and thoughts. The famous phrase, "Tell me what you eat and I will tell you what you are" by Jean Anthelme Brillat-Savarin (1755-1826), is currently rephrased as "you are what you post" (Schau and Gilly, 2003). Many scientists and sociologists point out that, whereas in the beginning of the advent of social network systems people pretended to be personas other than themselves, the current ubiquity of social media network systems in our lives seems to have brought about the opposite effect. Zeynep Tufekci²⁵ (Tufekci, 2012; Thompson, 2008), a sociologist, claims that "You can't play with your identity if your audience is always checking up on you." (Tufekci, cited in Thompson, 2008).

Human-computer interaction (HCI) technology and the ambiguity of technology today have an effect on the way that we perceive ourselves and, therefore, on our engagement with the environment; in other words, our connection to the world changes because we change and we update our changing *aethersphere*.²⁶ How this fact is going to respond to the challenge of who we are now and what we might become in our pursuit of digitally mediated futures is a question that is of prime importance to this thesis.

²⁵ Tufekci is a fellow at the Center for Information Technology Policy at Princeton University, an assistant professor at the School of Information and Department of Sociology at the University of North Carolina, and a faculty associate at the Harvard Berkman Center for Internet and Society. She writes regularly at her personal site, <http://technosociology.org/>

²⁶ For more on this topic see pp. 119-146.

Motivational aspects may also be different between consumption and prosumption. In prosuming activities, the agent does not just consume his/her activity; he/she becomes part of the product to be consumed. In many respects, his/her involvement is similar to work. Indeed, theories of work motivation²⁷ are often addressed in order to better understand prosumption motivation (Latham and Pinder, 2005). Some of the elements that have been used in this research are the dipoles of the effort-outcome²⁸ as used in the equity theory, the dipole evaluation /feedback-result²⁹ from the expectancy theory, and the way that reward³⁰ works from the theory of Motivation-Hygiene.

1.5 Digital prosumerism

As stated above, prosumerism is not a new phenomenon; it has always existed. It was very important in the past and still is now. As shown in the last thirty years, prosumerism has become dominant in many activities and within the ethos of everyday practices (DIY activities, self-help activities, etc.). But, even though prosumption has always been evident particularly in the last thirty years, a series of recent social changes and especially those associated with the internet and Web 2.0 have made digital prosumerism possible, whereas user-generated content (UGC) and social network sites accelerated the phenomenon (Ritzer and Jurgenson, 2010; Arribas and Castro, 2010).

Regarding finance, George Ritzer (2008) claims that online digital prosumption could result in the emergence of a new form of capitalism. Claiming that capitalists will have greater difficulty controlling prosumers as opposed to producers or consumers, Ritzer (2008) speaks optimistically about the future, foreseeing a

²⁷ Work motivation theories are theories examined in psychology alongside need based theories (see p164) in order to address behavior and performance in a working environment.

²⁸ With questions related to skills, recipes, and time spent.

²⁹ With questions related to the impression, failure or success, altering the process of prosumption through feedback.

³⁰ With questions related to satisfaction and pleasure, feelings and moods.

potential resistance if needed from the part of prosumers; he predicts that prosumers' exploitation will not be easy (Ritzer, 2008).

"Ars Industrialis" is a cultural group founded by Bernard Stiegler³¹ in 2005. "Ars Industrialis" called for the creation of an *economy of contribution*, utilizing the *relational ecology* of the *global and contributory* character of the internet. In the manifesto of "Ars Industrialis",³² the significance of prosumerism in the digital landscape and its potential impact on the global economical landscape of the future is highlighted. In the same vein as Toffler (1981) and others (Ritzer, 2008; Ritzer and Jurgenson, 2011; Arribas and Castro, 2010), "Ars Industrialis" points out that the distinction between consumer and producer has been unsettled by digital networks. The *economy of contribution* will not only involve a rethinking of the relationship of exchange between consumers and producers, but will also require a rethinking of the ethics of desire and the ways in which *industry* motivates consumption, pointing towards the development of a new *industrial spirit*.³³

Ritzer and Jurgenson (2011) claim that in the new societies of digital prosumerism, there will be abundance rather than scarcity, and a focus on effectiveness rather than on efficiency (Ritzer and Jurgenson, 2011). In digital prosumerism, prosumers often generate value for companies without being paid. We are confronting a new, continually changing environment and according to Ritzer (2008) it is vitally important that we closely monitor this space in the coming years (Ritzer, 2008). Although digital prosumerism is expanding, related subjects and areas have not yet been monitored through research.

1.6 Studies on prosumerism made so far

Prosumerism has a direct impact on economic and businesses' affairs and this is the main reason that it has been researched so far. Studies to date are relatively recent

³¹ Bernard Stiegler is also the director of the Institute de recherché et d'innovation at the Centre of Pompidou. He has written extensively about digital landscape and technology.

³² <http://www.arsindustrialis.org/node/1472>

³³ <http://www.dcrc.org.uk/home>

and most of them are market-orientated. Prahalad and Ramaswamy (2004) brought to the surface the existence of *co-creating unique value with customers* (Prahalad and Ramaswamy, 2004). Tapscott and Williams (2006) highlighted the significance of prosumers as a main part of the new *wikinomic* type of economy in which consumers work for businesses. Humphreys and Grayson (2008) examine prosumerism under the light of Marxian theory. They argue that individuals make a fundamental change in the economic environment when they produce and exchange value for companies (Humphreys and Grayson, 2008). Following this line of thought, Zwick et al (2008) suggest that not only do companies welcome prosumerism, but they grant new freedom to consumers for their benefit too. Counter to this, Andrew Keen (2007), in his book “Cult of the Amateur: How Today's Internet Is Killing Our Culture” criticizes Web 2.0 and the interference of consumers in production processes; arguing that Web 2.0 is destroying professionalism and makes it increasingly harder for potential consumers to find high quality products and services.

In this line in his book “McDonaldization of Society”, Ritzer (1993/2008) brings to the surface the significance of the consumer's contribution to the food industry. The preparation of a meal at a fast food restaurant is largely based on the contribution of the consumer. Consumers carry their food (as waiters would), help themselves to salad at the salad bars, and dispose of their waste when the meal is finished. Ritzer (1993/2008) argues that the successful involvement of consumers in productive co-creation relies on both the need and the pleasure of consumers to feel recognized and free (Ritzer, 1993/2008: 185). Xie and Troye (2007), in the same line of thought, talk about the willingness of the agents to engage in prosuming activities and their potential impact on self-satisfaction and self-identification.

Xie and Troye (2007) monitor the richness of prosumption practices, bringing to light diverse aspects that are implicated; they highlight that prosumerism is much more than a kind of economic process. Prosumerism involves a creation process of social and psychological experiences; it is about constructing and maintaining our self-identity and social image (Xie and Troye, 2007). Their approach is mainly

influenced by the lenses of strategy and business management, and their focal point is food prosumerism. In the case of food prosumerism, the act of producing your own food points toward a concern for the quality of the final product (a product that a consumer could potentially purchase in the market). Insecurity about food, and the unequal distribution of quality food products, drives more and more food consumers to find ways of producing food for their own consumption (Corrigan, 2011). Xie (2005), in her doctorate thesis on food prosumerism which utilizes market based research, studies the phenomenon of food prosuming practices in terms of making a meal for oneself and for friends in a cross-cultural Norwegian and Chinese group of people. The results showed that food prosumption, preparing a dinner for oneself, was habitual, but that preparing a meal for friends was not. Whereas the results were similar in the two groups for preparing a meal for oneself, they were different when it came to preparing a meal for friends.³⁴

Market-based researchers such as Ballantyne and Varey (2006: 233), on the other hand, question the concept of prosumption and the significance of its research to marketers; they hold that co-production, like *boiling potatoes*, should not be considered a *continuous part of marketing activity*. In response, Xie and Troye (2007) claim that prosumerism is a process that consumers partake in everyday. Therefore they believe that

“... an insight into why and how people prosume can be useful for marketers in order to offer input goods, tools and services that will allow, require and facilitate prosumption.” (Xie and Troye, 2007)

Such insights could also be useful for understanding newer trends in consumption behavior and also for suggesting new marketing practices (Xie and Troye, 2007).

Digital prosumerism studies made so far

In the digital realm, the phenomenon of prosumerism is expanding massively. Due to its increasing significance as a subject, it has been very recently monitored and

³⁴ According to Xie (2005), cultural variation was of importance. The findings showed that the established values in an individualistic culture, such as Norway, were different compared to countries with a collective culture such as China, and subsequently their responses in prosuming activities, especially when the prosuming activity involved others, were also different (Xie, 2005:131).

studied. Researchers extensively refer to the digital media users who produce their own online content in largely the same way, but use different expressions in doing so. Ritzer and Jurgenson (2010) refer to them as *prosumers*; Humphreys (2009) as *productive users*; Bruns (2008) as *producers*, Zwick, Bonsu and Darmody (2008) as *co-creators* and *co-producers*; Campbell (2005) as *craft consumers*. These slight variations in the description of the phenomenon show the richness of its experience in the digital domain. Consumption in the realm of digital media appears to be an extremely productive experience which blurs the boundary between traditional production and consumption (Kuehn, 2011:48). Especially with the emergence of Web 2.0, Beer and Burrows (2007) identify the emergence of new relations between production and consumption. Users of the digital domain interact with producers, adjusting available products, creating and proposing their own products but also creating, posting and consuming content on the Web through their social media platforms each day.

Digital prosumerism is becoming a significant part of our everyday routines, and its impact and involvement are expected to increase exponentially. In their well-known and multi-cited paper, "Production, Consumption, Prosumption: The Nature of Capitalism in the Age of the Digital "Prosumer", George Ritzer and Nathan Jurgenson (2010) take a market-based approach, arguing that the control and influence of prosumers is far more complicated than the simple case of producers and consumers. Ritzer and Jurgenson (2010) draw attention to the way that companies and producers of all means have approached the subject of prosumerism in general, and particularly the subject of digital prosumerism. One example that they quote is that of Britannica. Britannica has adopted some pieces of user-generated content, but still, as Jurgenson and Ritzer (2011) suggest, it will not be the same as Wikipedia (that is, a model purely reliant on volunteers) and will continue to be edited by professional experts.

In *Wikinomics*, Don Tapscott and Anthony Williams (2007) describe the new type of prosumers - the digital prosumers - as customers who participate in the creation of products in an active, ongoing way (Tapscott, Williams. 2007:126). Williams and

Tapscott argue that, whereas the co-creator consumers that have emerged in the market in the last twenty years are not that different to classic consumers, digital prosumers will not only co-produce but actually also co-innovate the products they will consume. Within the old company centric co-creation idea, customers collaborated with companies to co-create goods, services, experiences and products. The companies listened to the customers, staging design contests and other activities in order to engage their customers and share their intellectual capital for free.

Whereas in a capitalistic system companies set the parameters and determined the products upon which customers could innovate, within the digital prosumerism era this is not enough. Ritzer and Jurgenson (2010) claim that digital prosumerism has the potential to initiate a new capitalistic system. Humphreys and Grayson (2008), on the contrary, argue that since corporations exist, prosumers could be acknowledged as temporary employees, therefore not indicating a fundamental change in capitalism. Ritzer and Jurgenson (2010), however, believe that since new corporations depend more and more on prosumers - these temporary employees - prosumerism has the potential to significantly influence the current economic system. According to Ritzer and Jurgenson (2010), whereas in producer and consumer capitalism, corporations are likely to influence and control production and direct consumption, in the new system, corporations are likely to step back and leave the prosumers to create and use the content.³⁵ They conclude that the exploitation of prosumers will not be as direct as it is under capitalism.

Zwick et al (2008) claim that the new economic system will be based on creativity and the freedom of consumers. Jurgenson (2010), however, appears to be skeptical about prosumption on the internet, claiming that it will decrease rationalization in the routines of everyday life. Jurgenson (2010) continues, saying that YouTube does not need to control the quality of the videos that it hosts. At present, Fb also does little to dictate or monitor the way that users make use of the site; it lets them use it

³⁵ In the new system, according to Ritzer and Jurgenson (2010), there will be abundance rather than scarcity and there will be a focus on effectiveness rather than on efficiency.

any way they like, and when users complained about the privacy policy, the company put the new policy to a user vote (Richmond, 2009). Under the new system, companies try to find new ways to encourage individuals to use the services provided, before trying to turn that into profit. So, the interest of companies does not concern the actual products so much as the ways in which products are circulated and can be transformed into profit. Following this line of thought, in *Wikinomics* (2007) Tapscott and Williams argue that in digital prosumerism companies will rarely be preoccupied with predicting what users will do with the content production tools that they will have.

Digital prosumerism, with its potential impact on the new economic system that is emerging with the evolution of Web 2.0 and UGC, user-generated content, is presented here. It is evident that all of these fields are changing radically and, therefore, it is very important to monitor the new circumstances that come about, as well as their nature and the new potentials that they create.

Contradicting views: prosumerism as exploitation and prosumerism as an empowerment tool

Theoretical views on the role of prosumption vary across academic research. On the one side stands the *techno-utopians'* view which claims that prosumption empowers consumers' choices which have been controlled by a top-down, corporate-driven culture and the market industry (e.g. Bruns, 2008; Jenkins, 2007). On the other side stands the view of critical scholars. According to them, consumer and user-generated content could be regarded as a form of free labor. Therefore they tend to view prosumption as an essentially exploitative practice (Andrejevic, 2007; Cohen, 2008; van Dijck, 2009).

Other scholars acknowledge both dynamics mentioned above (Jenkins and Deuze, 2008; Miller, 2011; Kuehn, 2011), emphasizing the continuously changing dynamic between producers and consumers in a new media convergence culture (Miller, 2001:82). In the following quote, Jenkins and Deuze (2008) exemplify the dynamic relationship between both views:

“Convergence therefore must be understood as both a top-down corporate-driven process and a bottom-up consumer-driven process. Media companies

are learning how to accelerate the flow of media content across delivery channels to expand revenue opportunities, broaden markets and reinforce consumer loyalties and commitments. Users are learning how to master these different media technologies to bring the flow of media more fully under their control and to interact (and co-create) with other users. Sometimes, these two forces reinforce each other, creating closer, more rewarding, relations between media producers and consumers. Sometimes the two forces conflict, resulting in constant renegotiations of power between these competing pressures on the new media ecology." (Jenkins and Deuze, 2008:2)

1.7 Prosumerism: the approach and the contribution of this thesis

So far it has been made more than clear that in a world of multiplicity and change, such as the one of today, new conditions are constantly emerging, dynamically reshaping pre-established notions and concepts within the frame of everydayness. There is therefore a need for the actual status of these matters to be addressed, and perhaps redefined continuously. In this thesis, aspects pertaining to prosuming practices are questioned and the associated immaterial values and conditions are then examined critically. The potential impact of its dominant presence in our everydayness is a major concern for this research.

The concept of consumerism, and the centrality of its part in our everydayness, has, as seen, been widely covered by most scientific fields. Although prosumerism is becoming a vital part of our lives, suggesting that it will be even more so in the future, it has not yet been sufficiently explored.

While the theoretical positions on prosumption are divisive and interdisciplinary, empirical research is rather limited, particularly in relation to how prosumers acknowledge and experience their role as content producers in their everyday digital engagement.

Undoubtedly, today physical environment and everydayness are enriched by digital practices. Whilst digital prosumerism is taking up a huge part of our everyday life, due to its recent expansion and its dynamic nature it is not easy to pin down, explore and study. Social media content prosuming involves issues that have not as of yet been crystallized; therefore it is difficult to approach them.³⁶ The

³⁶ Agents are not willing to talk about issues that are unclear to them.

phenomenon of food prosuming, though, remains a trivial everyday activity that is familiar and habitual. Therefore, studying food prosumerism reveals norms and concepts tied to the phenomenon of prosumerism as a whole. These themes are further examined in the case of social media content prosuming practices. Thus, the framework of food prosuming is used as a vehicle in order to clarify the corresponding framework of digital prosuming practices and, more specifically, content prosuming in social media.

In terms of methodology, this thesis researches prosumerism mainly within a phenomenological approach.³⁷ The research methods involve 35 in-depth interviews, engagement with the interviewees, personal reflections through blogging, social media practices, and one intervention of public prosuming activities.

Until today, prosumerism - and especially social media prosuming practices - have been studied under two main approaches. The first approach is related to market-based questions that arise when brands confront the potential for expansion and growth through digital prosumerism (Ritzer, 2011). The second angle of analysis is socio-cultural; it is explored in the areas of sociology, digital humanities, media and communication studies and media theory, and focuses on the relationships that are formed through digital prosumerism, the potential and the impact on the social and cultural landscape (Schradie, 2011). Our view stands within the area of the second approach, also using the information from the research conducted within the area of the first approach.

The research of this thesis uses empirically-sourced information about physical prosumerism tendencies in order to inform our digital practices; in particular, food prosuming practices are used to inform social media content prosuming practices. This thesis uses prosumerism as a research and learning tool.

Consequently, this thesis's contribution to the study of prosumerism is firstly to fill the lack of empirical prosumption research with an investigation on food prosuming practices. Secondly, it compares prosumerism as experienced in the

³⁷ See Chapters 7-10

physical and in the digital domain, an area yet to be explored elsewhere in academia. And thirdly, this thesis's specific and unique contribution is the identification of notions and concepts related to spatial sensitivity and self-awareness revealed through the study of the phenomenon of prosumerism as it is experienced today in both the physical and the digital domain.

2 FOOD

Food in this chapter is introduced by a retrospective of the research made so far in the scientific field. In this thesis, food is treated as a vehicle for the exploration of inherent notions and tendencies that are re-explored in the digital domain. This is why specific interest is laid upon the way that food has been used so far in the digital realm, and within the HCI community. Following that, this thesis attempts to reveal the richness and the diversity of food practices in the constitution of self and in social institutions such as family, values of intimacy, the notion of home, social capital and its contribution to wellbeing and quality of life. Lastly, food is analyzed in the context of social media. Similarities and resemblances are brought to the surface, drawing common axes of research concerning the norms and values that are inherent in food prosuming activities and in social media prosuming practices of content as experienced in contemporary everydayness. In this way, the focal examination tool of this thesis starts to become apparent and justified.

2.1 Food studies

There is no question that scientific fields and people in general are becoming increasingly preoccupied with food in recent times (Belasco, 2008:5). International conferences result in published papers; new academic journals appear and publishers announce new titles. For example, the analyses of food systems by Michael Pollan³⁸ (2009), the contribution of Eric Schlosser³⁹ (2001) to research on fast

³⁸ Michael Pollan is an American author, journalist, activist, and professor of journalism at the UC Berkeley Graduate School of Journalism. Pollan received worldwide recognition for his *food book*, “The Omnivore’s Dilemma” (2006). In his book, Pollan (2006) writes about the changing relationship between food and society; though once moderated by culture, globalization and industrialization have resulted in the loss of the food chain, bringing to the surface confusion and uncertainty. Since

food consuming practices in the USA, Laura Shapiro's⁴⁰ (1986, 2004, 2007) investigational journalistic approach to culinary practices in the last thirty years, and Marion Nestlé's⁴¹ (2003) academic contribution to issues related to nutrition and public health, collectively offer a wide range of general and more specialized knowledge in the field. A myriad of websites are dedicated to food and food practices, and have been created by experts, amateurs and scholars interested in nutrition, gastronomy, design, and hospitality. Social media platforms specially dedicated to food have also made their appearance.⁴²

Food has been a subject of interest since antiquity, generating controversial points of view.⁴³ Food has been a subject of interest in terms of physiology and nutrition; its significance and contribution to health and medicine have built a legacy that has existed from late antiquity until now. The food chain has been a matter of research in agriculture, zoology and environmental science. Food has been a subject of study in the realm of anthropology and ethnography. Social anthropologists have long been preoccupied with food, studying food practices and their social significance. Food is seen to contain highly condensed social facts (Arjun Appadurai, 1981: 494). The work of social anthropologists, especially that of Mary Douglas (1966, 1970, 1979) and Claude Levi-Strauss (1966, 1983) has inspired sociological research in the field (Murcott, 1988). Social historians studying human nutrition insist that social sciences are equally as important as natural sciences,

then, he has written extensively on food in "In Defense of Food: An Eater's Manifesto" (2008) and "Food Rules: An Eater's Manual" (2009).

³⁹Eric Schlosser is an American journalist and author. His bestselling book, "Fast Food Nation" (2001), received public acclaim and became a globally successful movie in 2006.

⁴⁰Laura Shapiro is an award-winning author concerned with culinary practices. As a journalist and culinary historian, Shapiro has contributed to the wide range of issues related to food since the mid-eighties.

⁴¹Marion Nestle is a professor of food studies, public health and nutrition at New York University and Cornell University.

⁴²<http://recipes.foodie.com/>

⁴³Two diverse views in antiquity, for instance, were that of Plato and Aristotle. Plato's account denounces the pleasures of the flesh whereas Aristotle's approach argues that virtuous people should take pleasure in the practice of virtuous activities, always striving for the good, the agathon. According to Aristotle, the virtue of temperance is exercised when one has physical pleasures. Therefore, he argues that people should be able to enjoy eating through the exercise of temperance (Teffler, 1996: 36).

using the knowledge obtained from the realms of anthropology and ethnography (Yudkin and McKenzie 1964: 9). In the realm of sociology, the sociology of food has been treated as a separate section by the British Sociological Association (BSA) since 1990.⁴⁴ Prominent scholars such as Raymond Williams (1958), Roland Barthes (1967), and Michel de Certeau (1988) have contributed to the cultural study of food and its role in personal and social spheres.

Despite food's inextricable relation to aspects associated with the senses and bodily physicality, and although food's significance in many fields is unquestionable, until recently academia has been reluctant to address the wider meanings of food behavior and especially aspects closest to food consumption (Belasco, 2008). According to Warren Belasco,⁴⁵ as stated in his book "Food: the key concepts" (2008), intellectuals are heirs to a classical dualism that prizes mind over body (Belasco, 2008: 2). In the same vein, Heldke and Dean Curtin (1992), in their book "Cooking, Eating, Thinking",⁴⁶ write

"Our tradition has tended to privilege questions about the rational, the unchanging and the eternal ... the abstract and the mental; and to designate questions about embodied, concrete, practice experience." (Curtin, Heldke, 1992: xiv).

Claude Levi-Strauss (2007/1978), in "Myth and Meaning: Cracking the Code of Culture in Primitive Thinking and the Civilized Mind", writes from a structuralistic point of view about the dualism of the body and the mind:

"... between life and thought, there is not the absolute gap which was accepted as a matter of fact by the seventeenth century dualism" (Levi-Strauss, 2007/1978:24)

Caroline Korsmeyer,⁴⁷ a philosopher dealing with the same concept, says

⁴⁴ In 1992, the British Sociological Association held its Food Study Group.

⁴⁵ Warren Belasco is a professor of American Studies at the University of Maryland, Baltimore County, and editor of the journal "Food, Culture and Society", an International Journal of Multidisciplinary Research. He has written extensively in matters related to food (Belasco, 2007/1999, 2006, 2008); among others, he co-edited "Food Nations: Selling Taste in Consumer Societies" and "The Oxford Encyclopedia of Food and Drink in America".

⁴⁶ "Cooking, Eating, Thinking" (Curtin, Heldke, 1992) is an anthology focused on food. The authors provide an anthology of diverse texts - religious, philosophical, anthropological, culinary, poetic, and economic - in favor of the existence of a philosophy of food.

⁴⁷ Carolyn Korsmeyer is a Professor of philosophy at the University of Buffalo. Her research areas are aesthetics and emotion theory. Her book, "Making Sense of Taste: Food and Philosophy" (1999), explores the claim of taste for aesthetic status.

“Taste and eating are tied to the necessities of the existence and are thus classified as lower functions... operating on a primitive, near instinctual level.”
(Korsmeyer, 1999:1)

In this thesis, aspects related to food in terms of the senses, and issues related to physicality, are not of prime concern. Due to the nature of food, these issues will be taken into consideration only when particularly significant or when they contribute to our approach; in general, however, aspects of this nature will remain secondary.

2.2 Food, design and HCI

Recently, food and food design emerged as a theme attracting the academic society. In 2009, the “International Food Design Society” was founded as a non-profit organization. The main purpose of the organization is to create an international *network* of chefs, food connoisseurs, designers, academics and food industries and contribute to the development of the food and food design discipline.⁴⁸ London Metropolitan University, along with the International Food Design Society, organized the first international conference under the title “Designing Food and Designing For Food”.⁴⁹ Food and food design studies express the need to be interdisciplinary, drawing from nutrition, biology, agricultural sciences, environmental studies, economics, business, law, marketing, politics, gender studies, cultural studies, sociology, psychology, anthropology, design, architecture, technology, media and communication studies among other fields of research.

It was not until recently, in 2009, that food and human computer interaction design became a topic of interest for research.^{50 51 52} The main area of interest was about designing innovative approaches via HCI in order to understand, to cultivate and/or to promote sustainable practices, using food as one of the means of doing so. Ongoing research of this direction brings together themes from diverse fields including social issues, psychological and environmental issues, and issues of health

⁴⁸ <http://ifooddesign.org/>

⁴⁹ www.fooddesign2012.com

⁵⁰ <http://eprints.qut.edu.au/31087/1/c31087.pdf>

⁵¹ <http://di.ncl.ac.uk/foodixd/>

⁵² <http://www.urbaninformatics.net/resources/ffthought/>

and sustainability. The HCI community and experts from diverse backgrounds - including academia, industry, non-profit organizations and the government - collaborate, using food as a key aspect in order to engage users/citizens with sustainable practices. The aim of engagement has two purposes. Firstly, mobile applications can provide feedback regarding users' everyday food practices and, secondly, food-orientated applications can encourage more environmentally aware, socially inclusive engagement and healthier behavior. A few examples of this ongoing research are stated below.

Based on the contemporary concepts of self-awareness and a healthier and eco-friendly way of eating⁵³ (Linehan et al, 2010), researchers in the HCI community have designed an interactive system in order to increase public awareness of sustainability and health issues. Other interactive systems focus primarily on environmental issues, using scanning techniques through mobile applications as a way of informing consumers about their choices (Linehan et al, 2010). Some of these applications are purely informative, and others use social network systems to gather additional information. Applications of the latter variety provide a rich interpretative context for the product and its origin; they create communities, encourage feedback and interactivity, and provide the user with a socially grounded system capable of offering motivation for, and encouraging reflection upon, everyday food consumption choices (Eco-friends,⁵⁴ WantEat,⁵⁵ BinCam⁵⁶).

⁵³ One other contemporary example of a more eco-friendly eating movement is *locavore*. *Locavore* privileges eating seasonal foods produced locally. *Locavorism* follows the tradition of *slow food*. *Slow food* was founded in 1986 by Carlo Petrini as an alternative to fast food; it aimed to maintain traditional cuisines, and encouraged the farming of plants and seeds compatible with the local ecosystem. *Locavorism* emphasizes on urban agriculture (backyard agriculture, community gardens). It connects sustainability, economic and cultural concerns with food practices and social tendencies and at the same time it cultivates an environmental ethos. There is also a mobile application that provides information about local products and their distribution: <http://www.getlocavore.com/>.

⁵⁴ The application *Ecofriends* is designed to mirror seasons, places and their context in food products. Based on data taken from social media such as Twitter and blogs, the system constructs and portrays three *social voices* concerning what products are 'in season' (Tholander, et al, 2012).

⁵⁵ *WantEat* is an interactive system that aims to support sustainable gastronomy. This food-orientated application can be used in an urban environment, interweaving the cultural heritage of the space with a mobile experience (Simeoni et al, 2012).

⁵⁶ *BinCam* is a system designed to encourage a more thorough awareness of food waste and recycling habits. Digital images of disposed items are captured by a smart phone installed on the underside of

Another type of mobile application focuses on aspects of personal improvement, informing users about ideal food consumption. These types of applications are personalized using the data of the users' food habits on a daily basis through the input of images (in a diary format). The application then provides feedback via charts, tips, and suggestions. The overall aim of such applications is to monitor performance and engage users by formulating personal achievements and goals (Borrowdale et al, 2012). Other applications of this type are group-orientated. Their central aim is to go beyond the informative aspect, influencing and sustaining food practices in a playful and interactive manner; they are designed to persuade users to gradually take on a better informed and more active role, shaping a food culture that is more ecological and healthy, but also fun. Taking advantage of the scale-making capabilities of social network systems, the main focus of group-orientated applications is to enable users to align their actions with other individuals who share similar beliefs and goals (Choi et al, 2011; Choi et al, 2012).⁵⁷

Other applications use the technology of digital media in order to reintroduce subjects related to food practices. One example is cooking recipes. Online recipes are becoming somewhat popular, with their various different styles and formats (Buykx, 2012). Similarly, online cooking schools⁵⁸ - food-orientated communities in social media network systems - are designed to engage users in diverse aspects of food habits and practices, and adopt a range of angles (nutrition, health, environmental issues, etc.). The territory of the kitchen lends itself well to media devices, TVs, radios, laptops, tablets, and mobile phones.⁵⁹ Within the philosophy of

the bin lid. These images are then automatically uploaded to a *BinCam* application on Fb where they can be viewed by all users of *BinCam* (Comber et al, 2012, <http://di.ncl.ac.uk/bincam/>).

⁵⁷*I8DAT* was developed as part of the three-year international collaborative research project, 'Eat, Cook, Grow: Ubiquitous Technology for Sustainable Food Culture in the City'. The aim of the project was to investigate effective ways to link human computer interactions with human food interactions. The main aim of the project was to facilitate healthier but also more socially inclusive and environmentally conscious food practices as experienced especially in urban environments (Choi et al, 2011). <http://i8dat.urbaninformatics.net/>

⁵⁸ <http://www.smartkitchen.com/>

⁵⁹Tablet applications with recipes and video cooking tutorials have recently become popular. New gadgets are on the market, supporting this new direction (specific handles, and spatial designs and arrangements that support the use of tablet applications, have emerged).

the smart home, interactive design in the kitchen means that appliances are highly intelligent; technologically advanced kitchen appliances can be controlled by mobile devices, and can be connected to the Web and to users' mobile phones. Smart devices inform the owner about their performance, co-operate with the owner about possible future actions (alerting them to the expiry dates of products in the fridge, for example) and help to solve tasks as appropriate (a downloaded recipe in a smart fridge can check the content of the fridge, state the required ingredients, and through an application prepares an online order for the user; a smart oven informs you about the cooking progress on your mobile, and can be re-programmed by the user via a mobile app).⁶⁰

Experimental investigations use technology and social network systems to simulate the experience of food practices through ubiquitous technology and specific settings (Comber et al, 2012; Olivier et al, 2009). There is a growing trend of applications aiming to support this desire for a sense of togetherness in social and leisure settings. "Telematic Dining" is one of these (Barden et al, 2012). Through the use of specific technology, remote dinner guests are able to share a *holistic telematic dining experience* in a specifically designed setting. Within telematic dining, the traditional ceremony of dining is interwoven with *telepresence* and the ability to *tele-interact*. The findings of this investigation reported moments in which guests felt as though they were dining together, despite the physical distance (Barden et al, 2012).

In the same direction, "Ambient Kitchen" is a lab-based model of a real kitchen in which additional hidden technology allows for the recording of sensor data provided by the users (Olivier et al, 2009). The use of interactive design in kitchen environments has been applied in the past as a way of providing situated support for people with disabilities. More recently, though, the kitchen was identified as a potential space for learning activities. Developed by language experts and computer scientists at Newcastle University, one example of an innovative kitchen gave step-by-step cooking instructions in French, while at the same time motion sensor-

<http://www.reelseo.com/consumers-tablets-mobile-devices/home/#ixzz23hb0JDcw>

⁶⁰ http://news.bbc.co.uk/1/hi/programmes/click_online/9362154.stm

technology built into the kitchen equipment and ingredients help tracked whether each step has been completed successfully.

Undoubtedly, food, as a basic necessity and as a daily expression of emotion, reveals everyday data. “Foodmood”⁶¹ is a Twitter application that aims to encourage citizens to reflect on these key components of everyday life. “Foodmood” measures food engagement and the connection of particular foods to particular sentiments. The project’s aim is to explore the opportunities presented by the data-sharing world of today by using global English-language tweets about food and sentiment analysis (Dixon et al, 2012). “FoodMood” can be positioned alongside projects aiming to promote a better understanding of global food consumption patterns, similarly researching their impact on daily emotional wellbeing.

It is worth mentioning that the recent work of the HCI community covers areas that involve two basic themes of analysis. One basic aspect is the phenomenon of the DIY culture that is becoming a prominent element of contemporary society, at least in western nations (Hartley, 1999). The other aspect involves the fused relation of the local - the specific opposed to the universal and the global. Within the DIY culture, self-identification is constructed through the practice and creation of personal and/or participatory tasks. Within the realm of the HCI community, food is gaining an important position in research. In current HCI research, food is both a tool for exploring sustainable and DIY solutions, but also a tool for critical reflection on interactive technologies between individuals and communities. (Choi et al, 2011) At the same time, the HCI community takes advantage of technical opportunities and draw artifacts and mobile applications that aim to cultivate an ethical and environmentally conscious food culture (Choi et al, 2011).

⁶¹ <http://foodmood.in/>

2.3 Food: the self and social implications

Food, as in Proust's famous treatment of the Madeleine,⁶² transports Proust to the house of his aunt when he was a child. This quote is often used to highlight the importance of contextual information and the personal connection of the senses to our memories and experiences. Food is full of personal flavors, connections, hidden memories, affections, nice or even awkward moments that are often relished when triggered, whether deliberately or unintentionally.

'... and once I had recognized the taste of the crumb of Madeleine soaked in her decoction of lime flowers which my aunt used to give me, immediately the old grey house upon the street, where her room was, rose up like the scenery of a theatre to attach itself to the little pavilion, opening on to the garden, which had been built out behind it for my parents' (Cited in Carolyn Korsmeyer, 1999)

A lot has been written about food and self-identification. Brillat Savarin (1949/2009), in his treatise "The Physiology of Taste", famously said "Tell me what kind of food you eat and I will tell you who you are" (Savarin, 1949/2009: 3). Personal identification with food relates to both the things that one chooses to eat as well as the things that one avoids.⁶³ Besides our personal connection to food and our food preferences, food itself - as well as food customs and tendencies - serves as a means of communicating *ourselves* to others; in this respect, food is a medium of self-projection. So, for example, we react and we prepare food differently for a business lunch meeting compared to a family gathering (Cramer et al, 2011: xii). Food is a cultural carrier, connecting people culturally and symbolically (Visser, 1991). In this respect, food also serves as a means of social connection. For instance, a special bond is created between people that have similar eating habits, identifying personal and/or cultural similarities and resemblances. Through food practices, our knowledge about food and its connection to nature⁶⁴ is strengthened, and we are reminded about the natural environment, the food chain, and the cycle of

⁶² Small rich cake baked in a shell-shaped tin. Sometimes (as with the allusion to Marcel Proust's novel, *In Search of Lost Time*, 1922) taken as typical of something that strongly evokes memories or nostalgia.

⁶³ For instance, a vegan identifies himself/herself by both the things that he/she eats and by the things that he/she does not eat.

⁶⁴ Information is also derived when agents cultivate their own food, or if they have memories of practices of this type.

production and consumption (Cramer, 2011: 318). In other words, food aids the identification process between us and the natural environment.

Food, as a personal and a social medium, acts as a mechanism that helps us to understand, create and reshape ourselves, our cultures and our societies. Food is a medium through which to share and exchange social and cultural values, to communicate and form relationships; it is a significant means of forming cherished interpersonal contexts (Cramer, 2011: xv).

Food and food prosumerism; personal and social wellbeing

Of course, food as presented in the Maslow (1943) pyramid of needs - along with water and shelter - is a primal and basic physiological need, necessary for our survival. Our interest in this thesis, however, reaches beyond this physical fact. It is mainly preoccupied with the ability of food and shelter to incorporate norms and customs significant to the quality of our life and wellbeing. A prime concern will be the ability and the potential of food prosuming practices to play a significant role, and occasionally to alter our mood and mindset beyond basic physiological needs. Prosuming food practices increase the ability of humans to sustain and protect the environment (Cramer, 2011: 319). Xie and Troye (2007) have pointed out that food prosuming practices incorporate elements of fun and play. Moreover, it has been shown that prosuming food practices, when carried out alone, enhance issues of self-awareness and that, when sharing with others, these practices enhance self-satisfaction, cultivating social and family bonds (CASA, 2010) and providing fertile soil for intimate relationships to flourish. Knowing the source of food has also been identified as important to general wellbeing (Michael Pollan, 2006). Recent interdisciplinary research has suggested that cooking practices could enhance a sense of wellbeing. More in-depth research on this topic is needed in order to propose particular design strategies for behavioral change in everyday life that could in turn potentially enhance cooking practices (Lin, 2012).

2.4 Why food and social media

Food and media as the culture of the ordinary

In his “Critique of Everyday Life” (1981), Lefebvre writes,

“As it manifested itself at the time under consideration daily life harbored a hidden wealth in its apparent poverty. In it were to be found the norms and conventions that determined what is beautiful, true and good for society- in other words the accepted ethics and aesthetics.” (Lefebvre, 1981:14)

A quintessential characteristic of the culture of everyday life is food. While food is in some ways something consumed on a daily basis, it encloses the ritual and the traditions of each person, each family, each époque and culture. Food is much more than a basic habitual necessity. It is infused with diverse aspects of our lives, from the most intimate to the most public. Food can be seen as a key factor in the way that we view and communicate with both ourselves and others and forms popular culture.

Raymond Williams (1958) identified popular culture as ordinary, highlighting the potentially transparent nature of everyday elements that have the quiet, invisible power to form the backbone of our existence (Williams, 1958: 4). In the same light, Lefebvre wrote precisely about food that

“... food encloses information and knowledge of the environment, the landscape, the society, the group, the family, the individual, the tendencies, the accepted ethics and aesthetics” (Lefebvre, 1981:14)

Food is a very useful tool for both teaching and reminding us of our social connection to the world, culturally and environmentally. Food has an innate force which has a pervasive influence upon most aspects of our daily lives. The pervasive nature of ubiquitous technology is becoming dominantly apparent in our lives too. Our everyday life and popular making habits are interwoven with pervasive technologies. Food preparation is one of the most basic everyday habits in which the making process involves a DIY activity, and in which the skill involved varies depending on the occasion, the person, etc. The importance and the significance of habituation in everyday life, as we will see in detail in Chapter Three,⁶⁵ have been noted since Aristotle. Where is the modern hearth of our lives located now? Without

⁶⁵ See pp. 95-98.

a doubt, nowadays both food and pervasive digital technologies provide means of connecting to the *world* spatially and contextually.

As Roland Barthes (1961) states in his essay, "Toward a Psychosociology of Contemporary Food Consumption",

"Our culture changes and foods change and as our foods change they also shape our culture and lives. Food transforms itself into situation"
(Barthes, 1967:34)

This *situation* encloses and sometimes bridges social powers, beliefs and tendencies. In his book, "Cognitive Surplus" Clay Shirky⁶⁶ (2010) writes about the socially transitional period in London during the 1720. The industrialization of the urban landscape brought change to both the physical landscape as well as the dominant ethos. Shirky (2010) writes about this transition and the role of *gin* during that particular period:

"... what has been our gin, the lubricant that eased our transition from one kind of society to another?" (Shirky, 2010:4)

Continuing with this line of thought, Shirky (2010) goes on to discuss the creation/invention of leisure time in the years following the Second World War, due to socio-economical factors and the role of everyday technology during that time. According to Shirky (2010), the medium that brought about this radical change was TV:

"... we had so much free time to burn that every citizen in the developed countries took the watching television as if it were a duty... The sitcom has been our gin, an infinitely expandable response to crisis of social transformation, and as with drinking gin, it isn't hard to explain why people watch individual television programs." (Shirky, 2010: 5)

Everyday technology and food practices are social mediums that ease the reality of social transitions and new institutions; they are sequentially molded, welcomed and reshaped by practices and tendencies in everyday life, subsequently becoming part of the existing environment. Stewart Brand⁶⁷ (1994), re-phrasing Churchill's famous statement "First we shape our buildings, then they shape us" (Winston

⁶⁶ Clay Shirky is a writer, consultant and professor of the social and economic effects of internet technologies at New York University.

⁶⁷ Stewart Brand is an American writer, well known for founding the *Whole Earth Catalog* (1969). He is also the founder of the WELL, and the Global Business Network.

Churchill, 1943), says that “First we shape our buildings, then they shape us, then we shape them again - ad infinitum” (Stewart Brand, 1994). In his statement, Brand stresses the importance of institutions (buildings) as initiators of infinitely changing norms and tendencies.

Tendencies and norms are inherent to the habituation of the ordinary, the everyday, the usual and the familiar. The usual and the familiar are expressed through everyday technology and form new norms and tendencies. Sherry Turkle, in her book “Alone Together” (2011), examines how computers change us as people, and the way that computational engagement affects our perception, tendencies and norms. She quotes the words of a twenty-one year old college student reflecting on this new balance:

“I like texting, Twitter, looking at someone’s Fb wall. I learn what I need to know” (Turkle, 2001:23)

Food practices as habitual practices are often seen to be interrelated with issues of self-identity, as expressed in the phrases *we are what we eat* (Jean Anthelme Brillat-Savarin, 1755-1826), and *what is food to one man may be fierce poison to others* (Lucretius (99-55BCE)). We can be identified by our tastes, but also by our distastes and dislikes. In the same way, we are what we post (Shaou and Gilly, 2003) and we are what we do not post (Turkle, 2011).⁶⁸ Nowadays, the screen-self permeates the ambience, and our new state of self wanders in between the screen and the physical world with the aid of pervasive technology (Turkle, 2011: 24).

Food, intimacy and feelings are very closely related. Intimate feelings, memories of Sunday meals with family and friends, and the smell of home cooking, are interwoven with food. The smell of the food, the ambience of the Sunday table, and the essence of intimate connectivity, are all bound up in our experience. The ambience and the platial atmospheric qualities have been subjects of discourse within the architectural field of theory and practice. Immaterial qualities form the atmosphere beyond the structural and the geometric. This theme has been widely praised from Gaston Bachelard (1957) and his famous *Poetics of Space*, to the classic

⁶⁸ For a more detailed view on the digital self, see pp. 74-83, 103-114.

In Praise of Shadows by Junichiro Tanizaki (1977), to Jonathan Hill's (2006) approach and analysis of immaterial architecture, and finally to the phenomenological experience of Juhani Pallasmaa's (2002) work and analytical frame. Today, as though unconcerned about who can hear us - oblivious to the details of our physical surroundings - our new devices provide a space for the emergence of a new state of self, wired into existence through technology (Turkle, 2011: 24). As such, we can now speak with our loved ones while moving around wirelessly in our homes, or in the streets outdoors. We move around *with* them through the use of webcams, both in our home environments and outside our domestic territories. The atmosphere is enriched with random information, information created by us, co-created and shared with others, directed to us and from us, and so on.

Shirky (2010), observing the user-generated ethos of Web 2.0, comments on the content of the Web:

"The atomization of social life in the twentieth century left us so far removed from participatory culture that when it came back, we needed the phrase *participatory culture* to describe it." (Shirky, 2010: 19)

Participatory culture came back as a revisited notion in popular craft through digital technologies and the culture of participatory designing (Schuler and Namioka, 1993). Nowadays, everyday crafts are met by the participatory possibilities offered by social network systems, creating new possibilities and directions. Food - as an everyday practice of creativity and consumption - encompasses techniques, rules and procedures; these procedures enclose the basic rules of participation models within both the personal and the social spectrum in meals, gatherings, cooking with family and friends, and so on. Today, food participatory practices are becoming increasingly popular both in application (participatory community kitchens, communal dining, cooking classes, food festivals) and in research (Schneider et al, 2012).

Arjun Appadurai (1990), an anthropologist mainly concerned with issues of globalization and culture, introduced the term *mediascape* to describe the flux of cultural information. Production, consumption, mediation and public and individual practices of everyday life all enclose and spread cultural meanings

(Appadurai, 1990). For Appadurai (1990), consumption is translated into product/user interactions taking place on physical, symbolic, and metaphorical levels. Within the frame of the social imaginary⁶⁹ (the set of values, institutions and symbols associated with a particular society), people live, coexist and communicate. Likewise, while cooking creatively, we begin to construct a new scape. The synthesis varies depending on the mood, the materials, the skills, the techniques, etc.; some people construct with a clear image of the outcome in mind, others follow a clear set of steps to reach a final result; some improvise, and others combine various approaches. The outcome is a newly constructed scape ready to be consumed. Consuming food evokes images and encloses emotions; it has the power to transport an individual from one location to another, offering imaginary journeys to places, and allowing them to momentarily rediscover past experiences, intimate feelings, or memories of a semi-real or semi-fantastical personal place. Similarly, within the social media scape, the act of creating content also varies depending on our mood and mindset, the initial materials used, our skills, our devices, issues relating to privacy settings, the interface of the specific account used, and so on. Consuming content transports the user to a semi-personal virtual space, and involves tasting and recreating the content consumed. Content consumption, as with food consumption, incorporates personal decoding, and enables mental and emotional stimulation. Digesting both food and content fuels our systems.

Every day our engagement and practices reflect and shape our values and institutions. As such, technology and food can be seen to incorporate individual moods, social values and the dominant ethos of each époque.

Food and digital media as necessities

Now the first and greatest of necessities is food, which is the condition of life
and existence
Plato (The Republic, Book II)

⁶⁹ For Lacan, the imaginary is one of the three basic elements of the human structure, along with the symbolic and the real.

“No Food Supplies but Skype” could be the title of an article documenting communication with a Syrian civilian via Skype. On the 8th August 2012, the Department of Islamic Studies at the University of Edinburgh organized a semi-formal seminar dedicated to the situation in Syria. The ending of this seminar involved telecommunication with a civilian inside a *sealed* city. During the teleconference, the Syrian civilian stated that food supplies were banned, and that schools had been closed for almost a year and a half. The town was under siege. The situation was very difficult, especially in terms of food supplies; however, because of the civilians’ internal knowledge of the city – their awareness of secret passages and the city’s inner structure – they could still find some underground ways to sneak food inside. Similarly for telecommunication, despite official internet connections being cut, they still managed to find ways to connect. For confidentiality and security reasons, however, he could not go into detail. Connection and communication with the outside were sustained with difficulty. Food as a necessity is a clear cut truth; there is no need for further explanation. Nowadays, the importance of digital communication is becoming apparent within the social spectrum and on a personal level. The example given above refers to an extreme situation, but it depicts the importance of connectivity and communication. Communication and connectivity are essential for personal and socio-political reasons, but they could also be critical for survival. Beyond the concepts of life and death, food and digital media are becoming necessities within a cultural frame. They are essential as means of expression and receptors of culture; they are the main aspects of ordinary culture within everydayness as means of communicating with the world.

Food and social media as a means of communication

“When we change the way we communicate, we change society.”
(Shirky, 2008: 17)⁷⁰

⁷⁰ Clay Shirky is a professor at the Interactive Telecommunications Program at New York University, where he researches the interrelated effects of our social and technological networks.

It is worth looking at an extended quote from Roland Barthes (1961) about food in his paper, "Toward a Psychosociology of Contemporary Food Consumption":⁷¹

"It is obvious that such deformations or reconstructions are not only the manifestation of individual anomic prejudices, but also elements of a veritable collective imagination showing the outlines of a certain mental framework. All of this we might say, points to the necessary (widening) of the notion of food. For what is food? It is not only a collection of objects that could be used for statistical and nutritional studies. It is also and at the same time a system of communication, a body of images, a protocol of usages, situations, and behavior. Information about food must be gathered wherever it can be found: by direct observation in the economy, in techniques, usages and advertising; and by indirect observation in the mental life of a given society." (cited in Counihan and Van Esterik, 2008: 29)

Roland Barthes (1961), writing from a semiotic point of view, approaches food as a language. In his structuralistic approach, food is viewed as a system of signification, a means of communication, a language of images, usages, behaviors and situations. Food is considered to be a means of passing on and receiving information; it is a language in itself used to create meanings, to reach an understanding or to signify a disagreement, to decipher messages, and to communicate. In their book, "Beyond Mere Sustenance: Food as Communication/Communication as Food", Carlita P. Greene and Janet M. Cramer (2011) present food in this light, looking into the operational power of food as a communicational system. While food has been viewed, in the literature dealt with so far, as a language that encloses rituals, personal and social knowledge and information (Barthes, 1961; Levi-Strauss, 1966; Douglas, 2008; Fisher, 1937; Belasco, 2008, 2007), this is the first systematic approach within academia that uses food as a research tool in order to determine its relationship to our communication practices; Greene and Cramer are interested in how communication theory and practices could be better understood using food as an example of exploration.

Communication is a process that involves exchange. It involves the exchange of thoughts, ideas and emotions; it involves the exchange of information. In the first

⁷¹ Originally published as "Vers une psycho-sociologie de l'alimentation moderne" in *Annales: Economies, Societes, Civilisations*, 5 September – October, 1961. pp. 977-986.

instance, communication⁷² is a process. This process involves a sender who encodes and sends a message through a communication channel to the receiver. The receiver decodes the message, processes the information and sends an appropriate reply. In our approach, we also consider the information that is both received and sent by the environment in which the communication takes place.

Greene and Cramer (2011) present different forms of communication. According to them, communication can be seen as the process by which a society or culture comes into being. In this sense, communication has constitutive powers; it is a rather substantial component of the social structure and culture and not simply a mere process of creating something external or secondary. Green and Cramer (2011) claim that communication can also be interpreted as the process by which objects are infused with meaning, or the field in which symbols are applied; or for some, communication *is* technology and for others is the medium through which the process of communication occurs, and through which connectivity takes place. Finally, Greene and Cramer (2011) argue that communication can be understood in its simplest form, as a conversation. Greene and Cramer (2011) are in favor of the view that food is a flexible and useful model for studying all of these different forms that communication can take. Moreover, food has the potential to encourage new directions in communicational studies, acting as a tool for reconsidering existing models of communication (Greene and Cramer, 2011).

Developments in new media over the past decades have led to the reconfiguration of communication through new technologies and new devices. These changes are being driven by a multitude of social forces including new ownership patterns, new technology, new perceptions of time and space, and globalization. Arguably, these dramatic shifts require a wide range of paradigms

⁷² According to the online Oxford Dictionary, communication is the imparting or exchanging of information by speaking, writing, or using some other medium: television is an effective means of communication; at the moment I am in communication with London; a letter or message containing information or news: a telephone communication; the successful conveying or sharing of ideas and feelings: there was a lack of communication between Pamela and her parents; social contact: she gave him some hope of her return, or at least of their future communication.

<http://oxforddictionaries.com/definition/english/communication?q=communication>

and analyses to be made both inside and outside of academic circles. Consequently, new media as an area of study is interdisciplinary; it is covered in social sciences, cognitive sciences, communicational studies, cultural studies, and digital studies. New technology not only creates new languages between individual users, but reforms areas of research within various academic fields. Nick Stevenson (2002), in his book “Understanding Media Cultures: Social Theory and Mass Communication”, says

“Arguably the very nature of our culture is changing. It is undoubtedly that the practice of media studies in the modern world has been rapidly transformed.”
(Stevenson, 2002)

As with food, new media operate and form new languages of communication. New tropes are shaped both by personal and by social meanings and understandings.

2.5 Food: the approach and the contribution of this thesis

Food as a medium of popular culture encloses personal and social rituals, norms and tendencies. The connection and/or impact of food on contemporary cultures are pervasive, influencing the way that we perceive and represent ourselves both as individuals, as members of social groups, and as a society. However, the ubiquitous nature of these elements makes their relevance almost invisible, buried in the supposedly natural and self-evident fabric of everydayness. Eating and cooking, as seemingly familiar and habitual experiences, offer an everyday environment for the actualization and the embodiment of values that reflect widely accepted and cultural templates. Our aim is to unlock the processes and tendencies within food prosumption and to use this information further on.

Our interest and contribution in food and HCI is to investigate the awareness and the engagement of food prosuming practices in daily life, and to critically question and relate them to the daily digital prosuming practices of social network systems.

The potentiality of this research primarily relies on the fact that the practices within social network systems and daily practices involving food share basic resemblances. Firstly, food and digital practices acquire a dominant habitual

character. Moreover, these resemblances relate to both the private sphere – in terms of choice, preparation, and consumption - and at the same time, enclose various dominant tendencies and norms of the social spectrum as seen in each era. The impact of food practices has been widely covered by different academic fields (nutritionists, sociologists, and psychologists to name but a few). Social media and the impact and role of social network systems in our lives, has been critically discussed as a new area of study by theorists and scientists, providing controversial views about present and future directions. Food as a daily activity encompasses consuming and producing practices that are nowadays common occurrences in practices within social network systems. In everyday life, food matters and so do social media network systems. The DIY ethos of the crafting consumer of the 21st century penetrates everydayness, our actions and perceptions. The popularity of social media suggests that consumers of information are now both creators and producers. What is the effect of this new model of prosumption on everyday life?

Whereas most current research focuses on the use of new technologies in order to influence practices around food and sustainable ethos, our approach has a supplementary purpose. We study food practices in order to inform and shed light upon the practices of net-activities. Moreover, inspiration gained from studying food practices could provide opportunities to move in different design directions.



Figure 4. Prosuming a salad.

For this thesis, understanding the principals of prosumerism as applied so far in food is the base frame of prosumerism. Food has never lost its *prosuming character*. Food *prosuming range* depends on the individual and the circumstances. Nonetheless it is common and usual for the agents to take care of their food, either preparing something from scratch or combining pre-prepared choices. Investigating

food prosumerism gives the initiator point to highlight and reveal core aspects of prosuming activities.

The findings are tested in the case of digital prosuming practices and especially social media content prosuming activities. Social media content prosuming practices are becoming a significant part of everyday life. Agents share information, create and exchange content daily through their digital networks, through their, in most cases, multiple social media accounts.

The overall aim of this kind of investigation is to highlight aspects that have not yet been monitored, and to bring together controversial views and critical discussions about potential future directions. In order to allow for meaningful and positive interactions, it is essential to identify daily practices, study their nature and impact, highlight new norms, determine potential opportunities and then design technology to support them. These findings would contribute to our basic understanding of prosumption activities as currently experienced in our everyday life and, moreover, propose new directions both for design and for further research using the conclusions and the material gathered.



Figure 5. Prosuming a complex meal⁷³

⁷³ Source: the images have been provided by the interviewees.

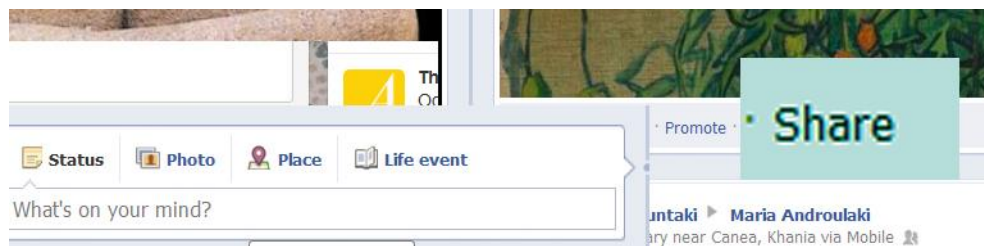


Figure 6. Prosuming social media content.

3 SOCIAL MEDIA

In this section, we will look into the term “social media”. Firstly, an overall impression of the landscape of contemporary social network systems is made. In the process, a definition of the term is formulated, and a revision of its emergence is conducted. Following on from this, a classification schema of the landscape will be presented. This classification scheme introduces basic notions and concepts important to both the concept of social media, and to this research into self-disclosure, social capital, social presence and intimacy. The analysis of these themes brings to the surface the two basic axes of our concern: self and social awareness, and the concept of place in the realm of social media as covered and researched in literature so far.

3.1 Social media: an introduction

Today, social media undoubtedly consumes a big portion of our lives in terms of both time and engagement. Since their introduction, social network sites (SNSs) have attracted millions of users, becoming integrated in their daily routines and practices. There are hundreds of SNSs, supporting a wide range of interests and practices. Even if their key technological features are fairly similar, different SNSs emerge (boyd et al, 2011). Some sites might support the maintenance of pre-existing social networks (Lampe et al, 2006), and/or others help strangers to connect based on shared interests. While some sites attract diverse audiences, others attract people based on a common characteristic. Sites also vary in the extent to which they provide communication tools, such as messaging, photo and/or video-sharing (boyd et al, 2011).

Today, however, the scientific and academic worlds seem to be conflicted about what exactly should be included under the term of *social network systems* and *social media*. As a consequence of this, there have been difficulties in formulating an approved, comprehensive, definition of the term. In the Oxford Dictionary, the term does not yet exist (at least at the time this piece was written). In academic and scientific fields, there are several definitions in circulation, but there is nonetheless wide acknowledgment about the lack of a precise and consistent definition of the term. Marshall McLuhan (2001/1964), in his classic work "Understanding Media" (2001/1964), explains his well-known quote *the medium is the message*:

"Let us return to the electric light. Whether the light is being used for brain surgery or night baseball is a matter of indifference. It could be argued that these activities are in some way the *content* of the electric light, since they could not exist without the electric light. This fact merely underlines the point that 'the medium is the message' because it is the medium that shapes and controls the scale and form of human association and action." (McLuhan, 2001/1964: 9)

McLuhan continues this discussion, arguing that the example with light strengthens his own argument because the content or the uses of a medium such as light can be so different that it makes it difficult to focus on the medium itself. In this instance, it is difficult because light is not defined or associated with particular content. Therefore, according to McLuhan's (2001/1964) approach, electric light escapes attention as a communication tool because it has no *content*. Based on McLuhan's (2001/1964) argument it could be claimed that *social media* faces exactly the same problem due to the diversity of the content of the medium itself. Undoubtedly, the diversity of content in the case of social media is huge and apparent.

Although *light* in McLuhan's (2001/1964) approach was rarely perceived as a communication tool, *social media* is strongly perceived as such. In the case of *social media*, the lack of a precise definition of the content does not derive from a lack of its existence; it is the diversity of the content that makes it difficult to approach it as a singular entity. While the correlation of the content to the medium exists, the unpredictability and the huge diversity of the content means that approaching the medium as an integrated entity is incredibly difficult. If the fact that innumerable

mediums exist under the label of social media is added to this dilemma, it makes the approach to the term *social media* even more difficult. Subsequently, *social media* becomes a controversial subject from its definition.

Another way to approach the use of the term *social media* is to follow the sequence of steps that led to the concept of *social media* today. In 1998, Bruce and Susan Abelson founded the *Open Diary*, giving birth to the starting point of *social media*. *Open Diary* was an online community that connected diary writers. Even before this, however, in 1979 Tom Truscott and Jim Ellis from Duke University created *Usenet*, a worldwide system allowing internet users to send instant messages and form a public conversation. According to Kaplan and Haenlein (2010), the increasing availability of high speed internet access from 1998 onwards has helped to popularize the concept of *social media*, leading to the creation of social networking sites (SNSs) such as MySpace in 2003 and Fb in 2004. In their frequently cited article, "Users of the world unite! The challenges and the opportunities of social media", published in 2010 in Business Horizon of the Kelly School of Business, Kaplan and Haenlein (2010) make a starting point on clearing up the confusion that is often made between *social media* and the related concepts of Web 2.0 and user-generated content (UGC).

The term Web 2.0 was first coined in 2004. In Web 2.0, software developers and end-users utilized the World Wide Web. Applications were no longer created and published by individuals, but were continuously personalized by users in a participatory and collaborative way. According to Kaplan and Haenlein (2010), Web 2.0 is the platform for the evolution of *social media*. UGC is usually applied to describe the various forms of media content that are publicly available and created by end-users. UGC is the sum of all possible ways that people can use *social media* (Kaplan and Haenlein, 2010: 61).

Some dominant definitions that cover the wide spectrum of the term as approached so far are presented below. According to Kaplan and Haenlein (2010) and Doyle (2010):

"Social media is a group of Internet-based applications that build on the

ideological and technological foundations of Web 2.0, and that allow the creation and exchange of UGC.” (Kaplan and Haenlein, 2010)

“Social media includes the various online technological tools that enable people to communicate easily via the internet to share information and resources. Social media can include text, audio, video, images, podcasts, and other multimedia communications.” (Doyle, 2010)

The two definitions above highlight the importance of technology and information in the formation of *social media* as new communicational channels. It is generally agreed that the internet, and especially the second generation of Web 2.0, provided innumerable communication spaces in which people could meet and interact with each other. Moreover, the second generation of internet-based applications engaged users directly in the creative process by both producing and distributing information through collaborative writing, content sharing, and social networking. The big difference of *social media* as a medium is based on the expansion of the concept of UGC that is taking on increasingly larger dimensions (Malita, 2010). It is often said that *social media* has the potential to provide the democratization of content and the understanding of the possible role that people could play in the *information chain*; i.e. the process of not only reading and disseminating information, but also commenting, sharing and creating content for others to participate in. In that respect,

Social media is the shift from a broadcast mechanism to a many-to-many model, rooted in a conversational format between authors and people. (Solis B., 2007)

All definitions and approaches mentioned show the wide range and diversity of the mediums that are incorporated under the title of *social media*, all drawing on the potential diversity of the users’ interaction. There has been a fundamental shift in our culture. A new scape of influencers has been created in a dynamically changing network system. This system supports the socialization of information and facilitates interactions that start hyper locally and can ultimately have a hyper and/or physical *glocal* impact.

Social media network sites are expanding rapidly, with more platforms and a variety of applications enriching and transforming each present scape. It is worth mentioning some statistics that are provided by the site *www.sociolnomics.net*.

According to these statistics, Fb has rapidly reached 750 million users, Ozone has 481 million users, Twitter has 200 million users, LinkedIn has 100 million users, MySpace has 125 million users, and so on.

Social media penetrates a plethora of both personal and social activities; therefore, there is ongoing research in many different fields. The fruits of this ongoing research give explanations, models, advice, classification schemata, suggestions and possible future directions. Whereas media under the term of *social media* have some common basic characteristics, they differ in a lot of respects too. In this section, we will look into two basic approaches for classification schemata.

The first approach comes from Kaplan and Haenlein (2010). Their approach relies on a set of theories in the field of media research (social presence, media richness) and social processes (self-presentation, self-disclosure), that are considered the two key elements of social media. Bringing to light the basic concept of social presence theory,⁷⁴ Kaplan and Haenlein (2010) argue that different types of *social media* differ in their degree of social presence (Kaplan and Haenlein, 2010: 61). They go on to suggest that social presence is influenced by the intimacy (interpersonal vs. mediated) and immediacy (asynchronous vs. synchronous) of the medium; this can be expected to be lower for mediated communication (e.g. a telephone conversation) than interpersonal communication (e.g. face-to-face discussion), and for asynchronous (e.g. email) than synchronous (e.g. live chat) communications. The higher the social presence, the larger the social influence that the communication partners have on each other's behavior (Kaplan and Haenlein, 2010: 61). Closely related to the idea of social presence is the concept of media richness.⁷⁵ Applied to

⁷⁴ 'Social presence' is defined as the audible, visual, and physical contact that can be achieved between two communication partners (Short, Williams and Christie, 1976). Social presence is the conceptual framework that has emerged to conceptualize and measure the mediated sense of the other's presence (Biocca, Harms et al, 1993; Rice, 1993; Short et al, 1976; Tammelin, 1998). Social presence is highly important for understanding social media; this is why we look into this in more detail in pp. 97-98.

⁷⁵ Media richness theory (Daft and Lengel, 1986) is based on the assumption that the goal of any communication is the resolution of ambiguity and the reduction of uncertainty. According to media richness theory, media differ in the degree of richness they possess; in other words, they allow varying amounts of information to be transmitted within a given time interval, making some media more effective than others at resolving ambiguity and uncertainty (Kaplan and Haenlein, 2010: 61).

the context of social media, the authors hold that a first classification could be made based on the richness of the medium and the degree of social presence it allows.

According to Kaplan and Haenlein (2010), a second classification can be made based on the degree of self-disclosure⁷⁶ that each medium requires, and the type of self-presentation they each allow. Kaplan and Haenlein (2010), in order to formulate a classification schemata based on the variances presented (Table 1, p. 68), divide social media into five groups: collaborative projects, blogs, content communities, social networking, virtual social worlds and virtual game worlds.

		Social presence/ Media richness		
		Low	Medium	High
Self-presentation/ Self-disclosure	High	Blogs	Social networking sites (e.g., Facebook)	Virtual social worlds (e.g., Second Life)
	Low	Collaborative projects (e.g., Wikipedia)	Content communities (e.g., YouTube)	Virtual game worlds (e.g., World of Warcraft)

Table 1. Classification of social media (Kaplan and Haenlein, 2010)

It is worth mentioning a classification schemata based on a market-orientated view that reflects also the wide interest of the market in the success story of the social media scape. Kietzmann, Hermkens, McCarthy and Silvestre (2011) in their paper "Social Media? Get Serious! Understanding the Functional Building Blocks of Social Media" categorize the social media scape with the aid of seven functional building blocks: identity, conversations, sharing, presence, relationships, reputation, and groups. Different social media activities are defined by the extent to which the different platforms focus on some or all of these blocks (Kietzmann, Hermkens, McCarthy and Silvestre, 2011). Their analysis aims to provide companies a tool for evaluation in order to use the right social media platform depending on their product or service.

⁷⁶Self-disclosure is the conscious or unconscious revelation of personal information consistent with the image one would like to project. It is regarded as a critical step in the development of relationships but can also occur between complete strangers. Self-disclosure is a very important parameter for understanding social media and we look more into this issue in pp. 98-100.

3.2 Social media from the perspective of the user

Industrial revolution and consumer revolution changed consuming practices drastically. Consumers not only bought, but also learned to gain pleasure from, the spectacularization of commodities (Sassatelli, 2007: 27). The transformative power of consumer culture and the practices of each era and society have been well covered by philosophers, economists, sociologists, etc. Today, the prioritization of the user is distinguished from the market; a different culture is arising with this major difference, the active consumer, the consumer that has an opinion and is becoming a part of the system itself.

Ubiquitous new technologies together with the advent of media, as discussed so far, brought to the surface so-called personal branding. Celia Lury (2002), in her book “The Consumer Culture”, critically refers to the active role of consumers in personal branding, stating that the benefit of this process is that *you are empowered* to explore and express your *own view of yourself* and how you actually *want to be perceived*. This is something that we seldom do for ourselves; instead we let others define us (Lury, 2011: 27).

The birth of the active consumer, the consumer that has an opinion and is part of the system itself, is now apparent in the market, along with other types of consumers (active-consumers, citizen-consumers, etc.) as already stated.⁷⁷ In the digital field, Castro Arribas (2010), in his paper “Productive Paradigms in the Digital Era”, discusses the integration of this idea with the digital domain:

“While indirect appropriation involves inter temporal utility gains, hedonic rewards can be associated with present consumption. Users obtain pleasure from the mere act of creation, physiological rewards and ego gratification through peer-recognition. In contrast to the typical microeconomics of labor where work yields negative utility which is compensated by monetary rewards (wage), in peer-production users self select themselves to engage in those productions that maximizes their utility. Peers obtain in return for their production rewards in terms of utility through consumption (hedonic rewards) and increased future earnings (through mincerian and signaling effects). There is thus an exchange production-for-consumption with no strict need of monetary means.” (Arribas, 2010)

⁷⁷ See pp. 22-24.

In the previous paragraphs, social media has been defined as a group of internet-based applications that allow for the exchange and creation of UGC. It can be argued that the role of the user makes a great difference in *mass* and *social* media. The participatory culture, firmly established with the applications of Web 2.0, brought a radical change to the participation mode of users in relation to mediums. The personal creation of content, the interaction with other users and the integration of social media within everyday activities, undoubtedly has had an immediate or an indirect impact on both personal and social levels (Kaplan and Haenlein, 2010).

Widespread familiarization with interaction techniques and the accessibility of creating content are forming different ways of interacting via mediums; further possibilities for users are emerging, both in terms of self-presentation and in terms of interacting with others. Through their interactions, users *locate and re-locate their place*. In his celebrated book, “No Sense of Place”, Joshua Meyrowitz (1986) expresses his thoughts about the impact of media on *sense of place*.⁷⁸

3.3 Social media, social capital, self-disclosure and social presence

Recent research has considered social change derived from social media (Miller 2011; Turkle, 2011). In general, social media complicates, but also facilitates, relations between groups, individuals and businesses. It acts as a platform where all of these groups converge (Trottier, 2012: 1). Consequently, it is no surprise that there is widespread interest in social media and social capital. Research has identified a connection between the use of social networking sites and social capital.

Results have proved controversial, varying depending both on the way of use and the type of users. Users with high self-esteem, for example, enhance their self-esteem and their social capital through their engagement (Burke et al, 2010; Ellison et al, 2007); users with low self-esteem and a network size disproportionate to their physical network, however, could experience opposite results (Burke et al, 2010).

⁷⁸ See pp. 84-87, 124-137.

Research on social capital within the domain of social media contains three main factors: social bonding, social bridging and network size.

“Bonding refers to the value assigned to social networks between homogeneous groups of people and bridging refers to the value assigned to social networks between socially heterogeneous groups.” (Papanis and Roumeliou, 2007; Muljadi, 2011: 17)

Network size refers to the total number of connections (ties) in one’s social network (Akne, 2010). There is ongoing research being conducted into the specific characteristics of social media and its connection to social capital. Burke (2010) has researched the role of direct interaction between pairs (such as wall posts, comments, *likes*, status updates, photos and instant messaging). He found that direct communication was associated with lower levels of loneliness and greater feelings of bonding, but it only had a minor effect to bridging (Burke et al, 2010).⁷⁹ And, whereas some research associated low self-esteem with failing to enhance social capital through social media use, one particular study of university students concluded that Fb usage in fact helped to reduce barriers that students with lower self-esteem might experience when forming kinds of large and heterogeneous networks (Steinfeld et al, 2008). Valenzuela et al (2009) discovered that the intensity of Fb use can be positively associated with life satisfaction and social trust; people that obtain trusted networks attain higher levels of life satisfaction, and in turn people with greater life satisfaction, have a tendency to build trusted networks (Valenzuela et al, 2009). In their collaborative study, Valkenburg, Peter and Schoten (2006) conclude that the use of friend network sites may be an effective vehicle for enhancing self-esteem among young adolescents.

The connection between social capital and social media, as presented so far, is not a straightforward one; this has been also revealed by Burke et al (2011) in their recent research looking at social capital in relation to Fb, differentiating the effect on social capital depending on the uses and users. They suggest that, while receiving

⁷⁹Although many people have direct communication with their close friends on sites such as Fb, others with weaker social ties tend only to browse their interaction. According to Burke, Marlow and Lento (2010), this stalking activity does not benefit the user, but can instead lead to loneliness. This process is cyclical: loneliness may in turn lead to aimlessly browsing people’s interaction instead of actually instigating communication with them (Burke et al, 2010).

messages from friends can be associated with an increase in bridging social capital, other uses of Fb cannot. Using the site to passively consume the news feed assists those with lower social fluency in drawing value from their connections.

Putnam and Helliwell (2004), on the other hand, arrive at the conclusion that social capital is essential for subjective social wellbeing. Aside from personal wellbeing, there seems to be a general agreement that social capital is an important feature of healthy, effective democracies (Putnam and Goss, 2002). Within this thought lies the potential for the relationship between man, society and nature to be bridged with the aid of a powerful medium such as social media. A fundamental factor of social capital, as we have seen, is trust (Putnam, 2004; Bourdieu, 1986). Trust is crucial to the process of self-disclosure, one of the criteria in Kaplan's (2010) categorization of social media. Social capital, self-disclosure and social presence are fundamental interconnecting concepts related to personal and social wellbeing; these factors are highly significant to social media research.

Self-disclosure - the conscious or unconscious revelation of personal information (such as thoughts, feelings, likes and dislikes) consistent with the image one would like to project (Kaplan, 2010) - has been praised in social media as being significant and contributing to a sense of wellbeing and belonging (Kaplan, 2010; Correa, 2010; Tamir et al, 2012). Research in the realm of psychology has only recently drawn a connection between the popularity of social media and the fact that self-disclosure can be highly rewarding. When self-disclosing the same part of the brain is activated as when eating, or when involved in physical intimacy (Tamir et al, 2012).

Research has shown that bloggers enhance their social capital through self-disclosure. This suggests that the self-disclosure of bloggers directly affects a blogger's perception of bonding and bridging social capital and therefore promotes bloggers' social wellbeing (Kuo et al, 2011). It seems that as bloggers express and share their inner thoughts about their moods/feelings through writing, with others they improve their social interaction and integration. Therefore, according to Kuo et al (2011), self-disclosure through blogging could serve as a potential way of building intimate relationships and improve the overall quality of life (Kuo et al, 2011).

On social media platforms such as Fb, self-disclosure occurs both in the context of a direct exchange, and can be delivered to a general audience. According to Shelton (2009), self-disclosure, predictability, and trust in another individual during direct communication suggest that the more Fb users talk, the less uncertainty they experience, and the more they are able to like one another. The more certain someone is about another's behavior, the more they trust them; the more they trust them, the more they disclose to them and the more they can predict their behavior (Shelton, 2009). Even if nonverbal cues are absent in the case of Fb communication, interaction follows the pattern of face-to-face communication:

“As the amount of verbal communication between strangers increases, the level of uncertainty for each member in the relationship will decrease. As uncertainty is further reduced, the amount of verbal communication will increase.” (Berger and Calabrese, 1975: 102)

Users and agents self-disclose to people they can trust and predict their behavior. Utilizing whatever mechanisms are available for gathering information and reducing uncertainty about communication partners, Fb users are able to adapt to the platform's environment (Tidwell and Walther, 2002).

The other concept applied by Kaplan in his theory is social presence. Recent literature has shown that social presence is one of the most significant factors in improving instructional effectiveness and building a sense of community (Aragon, 2003). When we connect with others in new social situations, we create social presence or a degree of interpersonal contact (Gunawardena and Zittle, 1997). Short, Williams, and Christie (1976) define social presence as follows:

“[the] degree of salience of the other person in the interaction and the consequent salience of the interpersonal relationships” (Short, Williams and Christie, 1976: 65)

As Gunawardena and Zittle (1997) suggest, intimacy and immediacy are two concepts associated with social presence in which intimacy is dependent on nonverbal factors and immediacy is a measure of the psychological distance between communicators (Gunawardena and Zittle, 1997: 9). Gunawardena and Zittle (1997) offer also a simpler definition:

“Social presence is the degree to which a person is perceived as a *real person* in mediated communication.” (Gunawardena and Zittle, 1997: 9)

According to social presence theory (Short, Williams and Christie, 1976), media differ in the degree of *social presence* they allow to emerge between two communication partners. Closely related to the idea of social presence is the concept of media richness. According to media richness theory the goal of any communication is the reduction of uncertainty and the resolution of ambiguity (Daft and Lengel, 1986).

Closely related to the context of social media is the concept of *ambient awareness*. According to Richard Hanna and his colleagues, exchanging several tweets with another user can generate a strong feeling of intimacy and closeness; in other words, applications such as Twitter can result in relatively high levels of social presence, defined as the audible, visual, and physical contact that can be achieved between two individuals (Richard Hanna et al, 2011).

To summarize, in this section the scientific interest in subjects related to social media and wellbeing have been traced. Despite the varying viewpoints that emerged, it nonetheless became apparent overall that within the realm of social media, direct communication increases self-esteem and enhances immaterial values incorporated in social capital such as trust and intimacy (Burke, 2010, 2011; Shelton, 2009). Moreover, self-disclosure in social media is related to eating and other actions that enclose the mechanism of reward (Turner et al, 2011). Self-disclosure via blogging has been praised as making a significant contribution to wellbeing, but it has also been associated with further reducing self-esteem when practiced by people already suffering from low self-esteem (Kuo et al, 2011; Burke, 2010). Self-expression (self-disclosure) in social media is straightforward, but it is not always beneficial.

3.4 The self and the network self in social media

Self-identification, technology and media are subjects well explored by sociologists, psychologists and media theorists. Identity appears to be an important theme of discussion in the contemporary area of internet research and the ongoing research about social media. Computer mediated communication (CMC), online impression

management and self-presentation tactics are some of the concepts often discussed (Valcheva, 2009). The approach of self-identification within the realm of social media follows the patterns of self-identification as influenced and constructed by technology and media.⁸⁰

Symbolic interactionism and Ervin Goffman's dramaturgy have been very influential and helpful on the ongoing research regarding self identification through everyday technology and social media in particular. It is worth presenting some basic notions of symbolic interactionism and Ervin Goffman's approach in order to follow the ongoing research.

Erving Goffman (1959, 1964) described the process of face-to-face interaction and explained how this process was involved in the interactive practices and activities of everyday life. In his analysis, he developed concepts that were useful in both describing and understanding interaction, and argued the significance of the settings over the interaction itself.

In his well known book "The presentation of Self in Everyday Life", Goffman (1959) asserts that the presentation of self in everyday life is contextual, based upon specific settings and facing an identifiable and anticipated audience. In particular, he analyzed social interaction through the use of the metaphor of the theatre; this is why his sociological approach is best known as dramaturgy. His core idea is that our actions and social interaction are constantly changing depending on time, place, audience and context.

The core ideas of his theatrical approach are: impression management, idealization, front and backstage. As if in a theatrical play, each *actor*, depending on the role and the audience, performs his/her self-presentation. Each *actor*, through his/her personal attitude, tries to give a particular impression to others (impression management). Most of the times the *actors* perform in order to fulfill the expectations of his/her audience (idealization). According to Goffman (1959), when an *actor* presents him/herself in front of others, his/her performance tends to

⁸⁰ "Alienation was detected as a precedent of escape through the engagement of mass media with early *fantasy-oriented* electronic media" (McLeod et al, 1965).

exemplify and incorporate the values of that particular society he/she refers to, more so than does his behavior on the whole.

"The performers tend to offer their observers an idealized impression in various ways." (Goffman, 1959: 44-45)

In his approach, Goffman distinguishes as different the front stage performance (the performance in front of the audience) and the backstage performance (the performance without the audience). George Mead (1934, 1982), also writing from a symbolic interactionistic perspective, articulated the idea of *generalized other*. He argues that within a general frame, a person has the common expectations that others have regarding actions and thoughts within a specific group or society. Therefore, it offers illumination of their relationships with the *others* as a representative member of the society or of the group. The process that occurs in the presentation of the self, in an interaction with others, is the process of the acceptance by the audience of some characteristics of the person presented and the continuation of this process (Goffman, 1974).

What is of importance in this process is that the person presenting him/herself tries to avoid the potential for a misunderstanding or a failure in the delivery of the information, and at the same time the audience helps the performer to execute his/her task. In this way, the setting and the audience is not only important in terms of their passive presence; they also play a significant role in the process and the completion of the performance itself. Backstage preparation can be substantial in the presentation on the *front* stage. The process of a face-to-face self-presentation is a core subject, while many peripheral incidents that are less important or related, but happen at the same time (talking to someone, making sketches on a notepad, playing with a pen, drinking coffee, etc.) also play a significant role in the performance. Failure of self-presentation in front of an audience could bring embarrassment (as a sign of failure to present an adequate self), but at the same time it can act as a vital motivator for restoring the part of failure. Therefore, much of Goffman's analysis lies in the depth and richness of everyday interaction, indicating that self presentation is never a concrete theme but it is a highly contextual and changing process depending on the situation.

In the realm of the digital world and following this idea of the constantly *changing self* depending on the situation, Dorian Wiszniewski and Richard Coyne (2002), before the rise of social media platforms, in 2002 introduced the idea of wearing a constantly changing *mask* to approach virtual identity. According to their approach, identity implies the continuity of one's sense of self; it refers to the constancy behind the ever-changing mask of appearances (Coyne and Wiszniewski, 2002):

"In the philosophies of Plato and Aristotle, which dominate in the western tradition, the changing nature of the sensible realm is contrasted with the invariance of the realm of the forms, the place of identity. Whereas we and other things change, through the forces of generation, destruction, locomotion, growth, and diminution; identity remains constant – the immutable part of our human being that participates in the realm of the forms ... contemporary world offers multiple ways of transubstantiating our identity. Depending on the medium and on the context our mask is created and recreated." (Coyne and Wiszniewski, 2002)

Around the same period (before the rise of Web 2.0 and the expansion of social media network platforms), Shanyang Zhao (2005) - in his paper "The Digital Self: Through the Looking Glass of Telecopresent Others" - highlighted the importance of others in the formation and identification of the self in the digital realm. Naturally, this observation was bound to be of great significance with the development of social media network platforms. The people we interact with influence the way we think about ourselves. As seen according to symbolic interactionism, our view of who we are comes to the surface from our interactions with others; in this respect others serve as a looking glass in which we see ourselves (Cooley, 1902/1964). Through both verbal and nonverbal behavior, others convey to us, either purposefully or unwittingly, their attitudes toward our self-presentation; these clues in turn shape how we view ourselves (Zhao, 2005).

Consequently self-reflection is considered as an important process of self-identification both in physical life and in the realm of social media. As seen in face-to-face contact, nonverbal communication is of importance, instead of that in social media, repetition and experience appears to be equally important in the process of self-reflection (Pearson, 2009). Given that repetitive interaction forms one of the core

characteristics of self-identification in social media networking. Although in 2005, Zhao wrote about the uncertainty of virtual others in social media, this does not appear to be of prime importance since interaction becomes familiarized and approved through repetition.

Relevant literature suggests that, within the realm of social media, self-identity is strongly related to the possibilities available for self-expression⁸¹ (self-disclosure), but also to issues related to self-reflection and self-presentation. Goffman's approach to presentation of the self, as seen, is a basic means for explaining the activity of online participation. In his paper "The Presentation of Self in the Age of Social Media: Distinguishing Performances and Exhibitions Online", Bernie Hogan (2010), from a sociological perspective, tests Goffman's presentation of the self, particularly in the realm of social media. He argues that

"... self-presentation on social media can be split into performances, which take place in synchronous *situations*, and artifacts, which take place in asynchronous *exhibitions*." (Hogan, 2010: 378)

Hogan (2010) argues that whereas Goffman's notions of front and backstage focus on performance, on situations; social media, on the other hand, frequently incorporates exhibitions. Exhibitions, according to Hogan (2010) are the lists of status updates, the sets of photos, and the situational activities such as chatting. According to Hogan, this double view of representation of the self on social media could be a step towards a clearer understanding of the potential offered by and also the hidden dangers of self-presentation in an époque of digital reproduction.

Linking Goffman's theories of social performance with Granovetter's (1973) notion of the social tie, Pearson (2009) argues that identities formed on SNSs are intentionally constructed performances that combine the *frontstage* and the *backstage*, the public and the private. The SNSs allow for fluid or playful identity constructions (Pearson, 2009). Backstage constitutes a more private area, where intimacy and familiarity see a relaxing of the structures of the frontstage performance (boyd, 2006). The *unknown audiences* of the performances are represented by the particular

⁸¹ In Chapter One, "Prosumerism", we shed light on the process of making things and its relation to self-identity. Making things is about transforming materials into something new, but it is also about transforming ones' own sense of self (Gauntlett 2011: 245).

language used from their avatars and the specifically chosen structure of their online platforms (boyd and Heer, 2006).

“Internet-based performances are mediated and codified, existing as pixels on a screen.” (Pearson, 2009)

At the same time literature suggests that an important feature of online identity involves building a network of acquaintances and friends previously made offline. Lampe, Ellison, and Steinfield (2006) found that Fb users engage in *searching* for people with whom they have an offline connection with, more so than they *browse* for complete strangers to meet. Likewise, Lenhart and Madden (2007) found that 91% of U.S. teens who use SNSs do so to connect with friends (Lenhart and Madden, 2007). Likewise, boyd (2008) argues that MySpace and Fb enable young adults to socialize with their friends, even when they are unable to physically gather in unmediated spaces. Taking this thought further, boyd (2008) argues that SNSs are *networked publics* that support sociability, just as unmediated public spaces do. On the contrary, research (not focusing on a specific target group as boyd (2008) does with young people) suggests that users have regular virtual contact with people who they have met on the internet (Harrison and Thomas, 2009).

As already seen according to Goffman (1959), when an agent presents himself in front of others, his performance tends to exemplify and incorporate the values of that particular society he/she refers to, more so than does his behavior on the whole (impression management).

“The performers tend to offer their observers an idealized impression in various ways.” (Goffman, 1959: 44-45)

This ascertainment could provide an explanation of the instances in social media where users present fake activities (such as obtaining fake likes, or contacts)⁸² or even fake desired identities (O’Keeffe et al, 2012; Murray, 2009; Turkle, 2005). Social media platforms provide areas which are disembodied, mediated and controllable, and through which alternate or fake performances can be displayed to others (boyd, 2006). Online social networking (OSN) allows users to reveal themselves and

⁸²Alternatively, market-based research showed that Fb users preferred interfaces designed to represent personalities that most closely related to their own (Golbeck et al, 2011).

facilitates online performances (Holmes and Jones, 2011). As Holmes and Jones (2011) write in their book “Key Concepts in Media and Communication”,

“Online performances are exhibitionist in nature, where identity is a staged performance to be gazed or possessed.” (Holmes and Jones 2011:112)

A considerable discourse currently surrounds themes of privacy and self-presentation. Privacy settings contextualize the content of the user’s profile. Privacy settings exclude a group from some information and, at the same time, they signify a group as being contextually appropriate (Nissenbaum, 2004). Privacy settings conceptualize the existence of a server that knows and assists the equivalent display (Hogan, 2010).

boyd (2007) referred to the existence of these different groups in one space as the *collapsed contexts* quality of social network sites. Due to these different contexts, a user will potentially have a slightly different presentation of the self to each one of them. Since, frequently, in social network systems there are *collapsed contexts* due to different social groups, the context of the artifacts presented in one’s profile, according to Hogan (opus cit.), are partly decontextualized. When uploading content to the internet, one does not acknowledge all his connections. Two groups are essential in the user’s decision over the content that is uploaded. The first one is the group to which the user wants to present a perfect, flawless face, while the other is the group that could find this content wrong or somehow awkward (Hogan, 2010).

No one can dispute that today, digital technology (especially with the rise of social media network sites (SNSs)), plays a vital role in our everyday life. What is the impact of daily use of social media network systems in the construction of our self?

From what we have seen,⁸³ the discourse on the digital self has produced varied views, both because of the differences between the theoretical approaches made so far, but also because of the huge differences that have been observed within the last two decades in the realm of the digital scape. The application of Goffman’s theory of

⁸³ See pp. 89-97, 117-128.

self-presentation and Meads's theory of the generated others are applied and gave, as seen, varying results. Whereas in 1995 the postmodern idea of the multiple fragmented self was an eminent concept (Turkle, 1995; McLaughlin, 1995), today this view is being questioned (Brivio and Cilento, 2009). Indeed, in the realm of the social network system, the connections are innumerable and the identification of the potential audiences are so multiple and unidentifiable that personal *strategies* seems to fall in the void.

The lack of physical presence in CMEs gives the opportunity for participants to construct multiple selves that do not necessarily have to be consistent with one another or with physical reality⁸⁴ (Anderson, 1997; Turkle, 1995). However research points out that, whereas in the beginning of the advent of social network systems people pretended to be personas other than themselves, the current ubiquity of social media network systems in our lives seems to have brought about the opposite effect. Zeynep Tufekci⁸⁵ (Tufekci, 2012; Thompson, 2008), a sociologist, claims that "You can't play with your identity if your audience is always checking up on you." (Tufekci cited in Thompson, 2008). In the same line of thought, Manuel Castells (2009) has developed the concept of *mass self-communication*. In mass self-communication mass and self communication overlaps and provides a new type of communication where information from both realms are more combined and unified rather than opposite or diverse. Jan Van Dijk (2012) in his book "The Network Society" following the thoughts of Manuel Castells (2009) on intercommunication and mass self-communication argues that people on social network sites (SNS) reveal personal information in their profiles because otherwise they will not be effective (Van Dijk, 2012: 185). Under the same light, Brivio and Cilento (2009) conducted a study of 36 individuals in order to research how

⁸⁴On the other hand, the results of Schaou and Gilly's research into the owners of personal websites demonstrates that internet content that, to varying degrees, reflected their participants' current material reality.

⁸⁵ Tufekci is a fellow at the Center for Information Technology Policy at Princeton University, an assistant professor at the School of Information and Department of Sociology at the University of North Carolina, and a faculty associate at the Harvard Berkman Center for Internet and Society. She writes regularly at her personal site, <http://technosociology.org/>.

individuals made choices related to their self-presentation on the Web. Whereas, as seen, recent approaches to online identity contexts have shown that people have a tendency to obtain multiple identities with the risk of identity fragmentation (Turkle, 1995; McLaughlin, 1995), their results stood on the counter side; their results illustrated that users accurately and consciously chose the way they presented their self according to their goals, based upon actual or potential viewers, and also according to the technical restrictions of the media. Answers also showed that people online are conscious of the multiple presentations they perform, and they feel an underlying sense of agreement and consistency (Brivio and Cilento, opus cit.).

Moreover the platforms of social media are so diverse that is difficult to generalize and to express a unified opinion. Nonetheless, the basic characteristics of social media platforms as seen in the previous chapter are identifiable. The multi-fragmented self of postmodernism seems to turn into a fluid user following his/her user appetite.

Appetite, in creation, is a very important factor. According to Aristotle, appetite (oreksi, όρεξη)⁸⁶ and mind (nous, νοός) are the two initial parts of movement. What are the means that users have at their disposal to express themselves and follow their appetite within the digital domain during their daily engagement? Appetite is strongly related to creation and imagination, two subjects that are vitally important to everyday life practices, both in the physical and in the digital realm, constructing our daily activities and, through the means that are available, molding our ability to act, use and express.

⁸⁶ "It is clear, then, that movement is caused by such a faculty of the soul as we have described, that what is called appetite. But those who divide up the parts of the soul, if they divide and distinguish them by their functions, get a great many parts: nutritive, sensitive, intelligent, deliberate and appetitive as well; speaking generally then as has been said, in so far as the living creature is capable of appetite, it is also capable of self-movement; but it is not capable of appetite without imagination, and all imagination involves either calculation or sensation". (Aristotle, "On the Soul", 283).

3.5 The platial qualities of social media

It is a fact that social media, such as the application of mobile digital devices and ubiquitous technology to everyday activities involving food and culinary practices, an exploration tool of this thesis, is built into social relations, into places, into things, into everyday reactions to space; social media is interwoven with the recreation and the reformation of the self and essence of space itself. Social media is embedded in our everyday life and, at the same time, actively shaping it. The boundary between the real and the virtual becomes blurred as users move in and out of their lives on screen (Turkle, 2011: xi). With the aid of mobile devices and ubiquitous technology, social media is *everywhere*, to adopt Adam Greenfield's (2006) term describing the age of ubiquitous computing. The topos of social media is twofold: at first, social media is experienced within a particular space, but at the same time it forms its own topicality, its own sense of space.

Pearson (2009), following Goffman's approach to performance and the concepts of front and backstage in the digital domain, introduces a blurring between frontstage and backstage. What feels like an intimate space can be under the watchful electronic gaze of a large unknown audience; what is being acted out as a frontstage performance could have no witnesses. In terms of online exchanges, it can be argued that the performance is suspended between the private and the public, a collage of both realms (boyd and Heer, 2006; Lee, 2006). It is a frontstage space entered from a private space, containing personal, and sometimes intimate, relationships. Yet, it is also open to *outsiders*, those demanding skills with codes of communication and exchange in order to convey information and ideas to others (Pearson, 2009). The use of the term *performative* also emphasizes the juxtaposition between the private and the public within the space where the activities take place. Just as Goffman argued in relation to face-to-face interpersonal contact, users in online spaces perform their roles using codes and signs developed through ongoing online enculturation in order to construct an identity that crosses the SNS's stage. In doing so, these actors are (to a greater or lesser degree) aware of other users as well as the *audience* of lurkers, virtual passersby, and wider social networks. The

mediated nature of these spaces means that most information about the virtual self and its place in the network is given through the deliberate construction of signs (Pearson, 2009).

Users manipulate these communicative codes, with varying degrees of skill and dexterity, to create not only online selves, but also to create the staging and setting in which these selves exist (Pearson, 2009). As SNSs have become more sophisticated (and as users have become increasingly familiar), codified exchanges have evolved from scrolling words on a screen to personas moving through constructed environments (Pearson, 2009). These performances imaginatively exist within the users. As Daniel Trottier (2012) says in his book “Social Media as Surveillance”,

People increasingly live their lives on social media, suggesting that these services are a kind of dwelling. (Trottier, 2012: 1)

The *topos* of social media is intertwined with both the physical and digital realms. The audible notifications of our digital devices, and the visual signs of our screens at home, at work, in the car, or on the bus, mean that our interactions can create a place of their own, a mobile place that contains an *eidos*⁸⁷ of our self and our world.

3.6 Wellbeing and prosperity in the age of change; the paradox of social media

The expansion of social media use, as mentioned, has created a wide interest in the market, in scientific fields and in virtually all fields of research and creation. Researchers study and cover issues related to the reasons of its wide expansion, predict future directions and describe new possible ways of using social media for different reasons. Market-orientated⁸⁸ agencies and consultants offer advice and guidance for suitable ways to use social media as a personal and/or a market tool. Competing views have been expressed about its potential impact on personal and

⁸⁷ *eidos*, meaning “form” or “type,” is comparative with English *idea* and *ideal* used as a synonym for *essence*.

⁸⁸ Market-orientated research, whilst not a primary focus of this study, will be mentioned at various points since the outcome of the research is of interest.

social levels. The criticisms explored so far involve issues of self-awareness, privacy, information prioritization, ethics, etc.

The question of quality of life and prosperity in everyday life is an incredibly popular contemporary subject; it has been discussed and debated by humanities, cognitive and mental sciences, economics, and recently became a part of the political agenda. Allegra Stratton (2010), political correspondent for The Guardian, wrote an article entitled “David Cameron aims to make happiness the new GDP” in response to David Cameron’s *happiness index*. Similarly, Richard Layard⁸⁹ is a founding member of the “Action for Happiness” movement,⁹⁰ which aims to increase happiness, reduce misery and reinforce people’s connection to the *good life*. In her article⁹¹ “Humanities can promote alternative *good life*”, Kate Soper (2010a) proposes that

“... the current work-driven economic model needs humanities to encourage people to talk about the things that matter most in life.” (Soper, 2010a)

The Action for Happiness e-community is a very rich e-environment, offering tips for a happier life along with providing research related to the subject. Visitors are encouraged to subscribe, to follow the movement on Twitter and Fb, and to explore the information given. According to Layard (2006), the seven major factors affecting happiness are as follows:

“... family, relationships, financial situation, work, community and friends, health, personal freedom and personal values.” (Layard, 2006: 63)

Layard (2006), like Soper (2007), claims that happiness is relevant to relationships and connectivity; he suggests that, aside from health⁹² and income, all other major factors are related to the quality of our relationships (Layard, 2006: 63) and therefore to connectivity and social bonds. Layard stresses the importance of setting goals:

“if our goals are too low we get bored but if they are too high we get

⁸⁹ Richard Layard is the founder of the Centre for Economic Performance at the London School of Economics, and since 2000 has been a member of the House of Lords. He is best known for his work on unemployment and inequality, and his most recent book, ‘Happiness: Lessons from a New Science’ (2006).

⁹⁰ <http://www.actionforhappiness.org/>

⁹¹ <http://www.guardian.co.uk/commentisfree/2010/nov/30/humanities-promote-alternative-good-life>

⁹² Nickolas Christakis (2009), in his book “Connected” (2009), explains how our health could be related to our acquaintances and social groups.

frustrated." (Layard, 2006: 74)

Csikszentmihalyi (1997) also writes about happiness:

"The goal absorbs you so much that you lose track of the experience. This is what he calls flow." (Csikszentmihalyi, 1997: 29)

As seen, purpose and goal-orientated actions are of significance in the literature of happiness and wellbeing. This approach echoes Aristotle's view on what he called *eudemonian*.⁹³

The value of connecting and causality has been highlighted by research on happiness and it has also been highlighted in research related to social capital. Social capital is a term used in sociology. According to Bourdieu (1986), social capital is the

"aggregate of the actual or potential resources which are linked to the possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition." (Bourdieu, 1986: 248)

In other words, social capital's basic components are the institutions, the norms, and relationships that form the quality of social interactions. Social capital is considered to be very important for the improvement of wellbeing and the quality of life for both individuals and groups (Morrow, 1999: 761). Fundamental factors of social capital are social trust and reciprocity, which are also considered to be indicators of wellbeing (Helliwell and Putnam, 2004).⁹⁴

Although social media is connected to notions of wellbeing and direct communication (Burke et al, 2010; Valenzuela et al, 2009; Morrow, 1999), at the same time it is connected to false identities, fallacies (Locke, 2000), miscommunication, addiction (Turkle, 2005), alienation, loneliness (Turkle, 2011), and so on. As with most technological artifacts, social media is approached by the scientific community with both optimism and skepticism.

One main critic expresses concerns about the impact that the rise of social network systems will have on face-to-face communication, fearing that the growing popularity of communicating through these platforms will eventually lead to a

⁹³ See the section on everydayness and wellbeing, pp. 112-116.

⁹⁴ According to Helliwell and Putnam (2004), those that interact with people they think of as trustworthy have a higher sense of wellbeing. The greater the sense of trust is, the more likely the existence of social capital.

near-complete loss of physical communication altogether. These concerns were also apparent in relation to the predecessors of social media.⁹⁵ ⁹⁶ On the other hand, however, research on social media and social capital has indicated that it might be an opportunity for societies to use and enhance social capital for activities related to altruism and helping others. Where social capital exists, it becomes mobilized through the facility of the Web.⁹⁷ According to Putnam (2000), computer-mediated communication will complement, not replace, face-to-face communication:

“Communication is a fundamental prerequisite for social and emotional connections.” (Putnam, 2000: 171)

In his study “Do Internet Users Have More Social Ties? A Call for Differentiated Analyses of Internet Use”, Zhao (2006) highlights the fact that the internet provides online activities (such as email and instant messaging) which can be positively linked to forming and maintaining social ties; other solitary activities requiring no interaction (such as surfing the Web), however, are negatively viewed in terms of developing social capital. Following the same line of thought, the study entitled “They Are Happier and Having Better Lives than I Am: The Impact of Using Fb on Perceptions of Others’ Lives” (Edge, 2012) reveals that students who spend a lot of time on Fb tend to perceive other people as leading more successful and sociable lives than themselves (Edge, 2012). This is not the first academic research that found a correlation between social media use and mental health issues; for example pediatricians often refer to *Fb Depression*. SNSs allow individuals to present idealized images of their own lives who can consequently build an unrealistic image of themselves and create unrealistic expectations among their co-users. This

⁹⁵ The strength of institutions such as family, intimacy and strong bonds in the community were also considered to be threatened by the use of media such as television, personal computers, etc.

⁹⁶ Critiques about alienation and mass media suggest that alienation has been seen as an antecedent to using mass media as means of escapism. This is particularly relevant in terms of “fantasy-oriented” electronic media (McLeod et al, 1965).

⁹⁷ It refers to groups that are created in order to help those requiring some form of aid. For instance, countless teams and social media groups spontaneously make efforts to collect clothes and food for charitable causes.

tendency is more common among younger users who are still asserting their own identities⁹⁸ (O'Keeffe et al, 2012).

Although the typology of prosumers is not of prime concern for this thesis, it should be mentioned that in the realm of psychology, there is ongoing research exploring diverse types of engagement depending on the social and personal identity of the agent. Different people engage in different ways, and different types of engagement can also be determined by age and gender. Users' personality traits may be crucial factors leading them to seek content better suited to their personality and engage in diverse ways (Correa et al, 2010). In the realm of market research, there is a similar tendency to categorize users depending on the form of their engagement (Aimia,⁹⁹ 2012). Categorization usually involves the differentiation between passive and active users, followed by subcategories further distinguishing users. Although it is not of primary concern to this thesis, the addictive quality of social media should be mentioned. The popularity of SNSs such as Fb, MySpace and LinkedIn demonstrate the addictive appeal of online and virtual communities; they have proved to be popular across generations and cultures, particularly appealing to teenagers, those working at home, students and a new group of elderly digital citizens (Harrison and Thomas, 2009).

Whilst intimacy in social media (Shelter, 2009) can be achieved through trust - encouraging self-disclosure and increasing one's sense of social capital - at the same time, public posts supposedly containing personal material have just as often proved false or misleading. For instance, Twitter allows pseudonyms, is rife with fake followers, and has been used to spread false rumors (Sagupta, 2012). Although research into trust and the sharing process is ongoing, as yet there have not been many scientific results in this area. Understanding the connections between

⁹⁸ In their research, O'Keeffe and his colleagues (2012) highlight the difference between the creation of "digital natives", as Turkle (2011) puts it, and the idea - often stressed by parents - that the end result in fact creates a gulf in knowledge and technical skills between parents and young people, restricting the extent to which both can participate in the online world together.

⁹⁹ Aimia is a loyalty-management firm that has introduced a new model outlining trust and control as drivers for six distinct social media types.

personality, the strength of social ties, trust, and other related factors also provide an open space for research (Golbeck et al, 2011).

3.7 Social media: the approach and the contribution of this thesis

Social media is increasingly becoming an area of interest across many fields. It is a subject of interest in sociology, psychology, marketing, architecture, law and many other fields concerning human thought and activity. Our approach to social media will mainly be under the lenses of the use of the *topos*, of the dwelling that it involves. We will critically refer to the way that content is generated and the impact that it has on users, both as creators and as recipients. In order to analyze this subject, we will use empirical data on food prosumption before further testing this in relation to the case of social media. Self-awareness through prosuming activities in social media and food is a subject that will be explored. The *topos* that social media is *prosumed* and the values and the norms that it incorporates, will be of concern. Social media, as an activity of everyday life supported by pervasive digital media, has contributed to new approaches of the use and definitions of *self* and *place*. As seen, these subjects have been addressed in literature to date, but they have not been analyzed using a prosuming activity of the physical domain as a point of reference. Our contribution aims to highlight the differences and the resemblances of the two domains, drawing useful conclusions about the fused atmosphere in the process; along the way, we shall potentially highlight subjects worth looking into to support a more prosperous future, personally and socially.

4 EVERYDAYNESS

Fused daily experiences

"Sitting in a café with some friends. On a big table next to us two guys are on their laptops absorbed in their Fb accounts; they are sitting really close to each other, having their coffees in a cup to go but they are not communicating. The girl next to me is trying to login with her laptop to the Wi-Fi net of the café to check-in for her next morning flight. Another friend is having his *chai latte*. Chai latte; this flavorful combination of black tea and rich spices is becoming quite a beverage trend. Nowadays you can find a chai latte in many forms; tea bags, liquids, powders. Historically South Asians viewed tea as a herbal medicine, used in specific situations, in particular times of the day following a ceremonial process. The origins of the spice mixtures that are used in chai derive from *Ayurvedic* medical texts. Nowadays, though, it's part of everyday life, nothing really exceptional. As it is not exceptional to have a chai it is not exceptional to travel to Asia, to Skype with a friend in New Zealand to 'facetime' a neighbor or to email a colleague in the next office to go for lunch.¹⁰⁰...The *specificity* of the things we use today and the *spaceficity* of the space that we experience things blend and create a fused network of exceptionality and everydayness in our daily atmospheres. The involvement and the commitment in our fused environment form our *world*; our spatially and specifically fused everydayness. My friend had just checked-in for her next day travel, she booked an aisle seat in the front of the plane as she said, and closed her laptop. She turned to our friend and asked him. "*Are you having milk with your tea? That's awful.*"¹⁰¹

Computer technology spreads from the desktop to people's everyday environments and engagement more and more. The fused environments of our daily activities are introducing new experiences and new ways of expression that rule our daily lives, reforming, restructuring and challenging our daily environments, established practices, meanings and understandings.

¹⁰⁰ Mobile media help people not only to connect with distant acquaintances, but also to arrange or to initiate social interactions in their physical proximity, to spontaneously organize collective activities (Rheingold, 2002).

¹⁰¹ Having a Greek background, tea with milk doesn't fit. Food consumption preferences, habits and rituals are still associated with the cultural identity of a person. After a while another friend came into the company. He has just arrived from his summer vacations. He was tanned and he was in a great mood. He was talking of his mother's food and his English friends' experience of Greek food and hospitality.

4.1 Everydayness: definition

Everyday, by definition, is a concept that is strongly related to time and sequence. Everybody has the same number of hours at his/her disposal every day, and everyone uses all the time that they are allocated every day. Everyday by definition relates to personal habits and choices, but also to family, group and social rituals and values.

Although everydayness echoes *average everydayness*, a term introduced by Martin Heidegger (2010/1927) in "Being and Time", in this thesis *everydayness* does not share the attributes of this concept. In this thesis, *everydayness* encompasses the qualities that practices of everyday life can acquire: being invisibly part of everyday life, being entirely habitual and being unremarkable elements of normal activity in a culture. The prevailing atmosphere of everydayness revisits and reshapes notions and concepts, shaped and molded under previous conditions. Newly-shaped notions and concepts affect our way of perceiving and understanding reality, our interaction and communication with others; they reshape our sense of awareness and alter a range of issues in the private and social spheres (Androulaki and Lee, 2013).

The ambience, the attitudes, the general *atmosphere* of each age is interconnected with values and notions cultivated by the everydayness of particular practices. The complexity of everyday life and the difficulty of approaching and examining it under a scientific and philosophical lens have been expressed by scientists and philosophers since the middle of the 20th century. It is not only the complexity (Fische, 1992) of the quotidian that makes it difficult to approach and examine, but also the nature of the quotidian, which is regarded as trivial and non-elaborative, which makes scientific and philosophical approach so problematic. The nature of everyday life makes it difficult not only to theorize, but also to approach using the same methodologies and research methods applied to other academic fields. Richard Coyne notes:

"the move to the everyday promotes methods of research that engage with narrative and socially situated ethnographic study, rather than the transportation of phenomena to the laboratory, or isolation into the calculative

world of variables and quantities” (Coyne, 2010: 74).

Studying everyday life

Henri Lefebvre (1981), as well as George Lukacs (1971/1923) and Michel de Certeau (1984), represent the most well-known theorists to have addressed the subject of everyday life and everydayness.

In his book “Critique of Everyday Life: Introduction” first published in 1946, Henri Lefebvre under a Marxist approach, was one of the first to attempt to theorize the concept of the everyday. He was one of the first to argue that everyday life should be studied in its own right, not because it was not studied until that point of time, but because he believed that it would be vital and could be helpful. Regarding this initial approach, Lefebvre (1981) stated in his book “Critique of Everyday Life Volume 3: From Modernity to Modernism” that his work was an initial attempt to formulate a concept of *everyday*, bringing to developed language and conceptual clarity a practice that, despite having a name, was not recognized in academia and was considered to be unworthy of knowledge. Yet, as he stated, his work neither invented the word nor the phenomenon, but his approach overcame the divisions of philosophy/non-philosophy, significant/insignificant and ignorance/knowledge (Lefebvre, 1981: 10).

His ideas were further developed by Michel de Certeau (1984), who pointed to the significance of how people acted throughout their own everyday life. De Certeau (1984) argued that within an everyday act, people are capable of making a social statement, highlighting that political and historical change could come through differences in everyday life. De Certeau (1984) stated that whereas social sciences study language, tradition, symbols, art and the constitution of culture, they do not embody a means of examining the way that people reuse them and re-appropriate them in their everyday lives. In his view, this is a very important oversight because it is exactly in the activity of reuse that there is the potential for opportunities for common people to make a change, to make a strong statement to institutions and the authorities. Criticizing the state of academia regarding everyday life, de Certeau (1984) argued that with no monitoring and understanding of it,

social science is far from the real picture, creating an image of people who are just passive receivers of culture.

Lukacs (1971/1923) was a Hungarian Marxist existentialist who wrote about the danger of being submerged in the routine of everyday life (Lukacs, 1971/1923). According to Lukacs (1971/1923), the attitude of *pre-reflective acceptance* of the everyday prevents people from realizing their potential and, in the long run, prevents them from living authentically (Lukacs, 1971/1923). In the same line of thought, Lefebvre (1981), who was influenced by Lukacs and, of course, Marx, argued that the factory environment with its repetitive cycles alienated people from their natural existence and kept them in a situation of false consciousness. This had an effect on their lives meaning that *la vie quotidienne* was characterized by repetition and routine, punctuated by intervals that made the condition merely bearable (Scott, 2009).

Susie Scott (2009), a distinguished sociologist, gives insight into everyday life in her book "Making Sense of Everyday Life", presenting all the eminent subjects researched so far. Scott (2009) brings together empirical and theoretical approaches from ethnomethodology, symbolic interactionism and social psychology and shows how societies are created and reproduced by the apparently mundane practices of everyday life. As Scott (2009) states, although everyday life is a very recent area of study, it was quietly present at the fringes of other studies within art, culture and humanities (Scott, 2009). However, within the realms of sociology, it was only in the mid 90s that sociology of everyday life was recognized as a particular section of sociology along with the sociology of the body (Turner, 1996). Some significant changes within the 20th century, though, could claim to have led the developments in this direction (Bennett and Watson, 2002). According to Bennett and Watson (2002), whereas in premodern times only world-known personalities could be scrutinized and discussed, with the rise of photojournalism, reality shows and personal blogs, the public became interested in the domesticity of more ordinary people as well. Moreover, within the 20th century there was an evident emergence of new ways of documenting everyday life, such as the methods of ethnographic

fieldwork and social surveys. Also, social groups that came to the surface during the last century (feminists, activists, Civil Rights campaigners, etc.) altered the way that social life was regarded and brought to surface questions related to self-identity and everyday life. All these changes made the study of individuals' private lives as interesting entities, something worth studying (Bennett and Watson, 2002). Regarding studying everyday life, contemporary sociologists and theorists have drawn mainly upon the theories expressed by Lukacs, Lefebvre and de Certeau to inform their studies.

In the 1970s, Jack Douglas (1971) expressed his view that studying everyday life was fundamental to creating any social theory (Douglas, 1971). In the same line of thought, Berger and Luckmann (1967) in their book "The Social Construction of Reality" (1967) claim that reality is socially fabricated. According to their approach, knowledge and conception of what constitutes reality is interwoven within the societal fabric through interaction with others; personal reality is constructed in everyday life through encounters with others. Thus, there is not one absolute reality but there are different personal realities constructed and reconstructed every day with reconnections with others. This is a core point of the *interpretivist* sociology that informed the approach of the symbolic interactionists, phenomenologists, ethnomethodologists, ethnographers and others within the 20th and 21st centuries (Scott, 2009).

Apart from the theorists that we have mentioned so far, structuralist theorists like Roland Barthes (structuralism, semiotics and the myth), Jacques Lacan (the symbolic, the imaginary and the real), Pierre Bourdieu (the class distinction), Guy Debord (spectacle and psychogeography), Herbert Marcuse (one dimensional man), Alain Badiou (being and event), Jean Baudrillard (simulacra and sign value) and Jacques Derrida (deconstruction, and the metaphysics of presence), with their treatises and core ideas, have contributed to the establishment of themes such as being, presence, space and time, offering multidimensional readings of everyday life during the last sixty to seventy years.

Theories of identity and the way that the private sphere is interwoven with the public sphere (Habermas, 1989) have been subjects of interest in the study of everyday life. One other subject that we have yet to mention, and that is very important in the concept of everyday life, is the domestication and the power of technology in everyday life. In "The Uses of Literacy", Richard Hoggart (1957) analyzes the power of mass media, massification and the influence of technology upon everyday life in the UK of the 1950s. The treatise has been criticized as an overgeneralization of the subject, for its lack of clear and specific academic and scientific heritage and the generalization of its approach to subjects like massification.¹⁰² Nonetheless, it remains a significant treatise in terms of the way that media contribute, force or even manipulate tendencies, norms and apperceptions in everyday life. Stuart Hall (2003/1998) was one of the first who wrote about the influence of media within interpersonal relationships and the nature of holistic human culture in daily life. According to Stuart Hall (2003/1998), it is of great importance to study the *unifying atmosphere in which all happen and come from* because this is what human culture is. According to Hall (2003/1998), human culture is becoming more and more unified because of globalization, and therefore it is an opportunity to analyze and theorize it as a whole (Hall, 2003/1998).

What it is of particular interest to this research with the rise of digital prosumption and the expansion of social media is the attention paid to the prosumer. Interest in the agent and the user was becoming apparent since the nineties, and it remains a core subject of analysis and contemplation, creating theories and analysis with regard to the power of media and the agent in reshaping beliefs, norms, institutions and practices of everyday life.

The methodology for an everyday life researcher may appropriate multiple theories and methods of study (Kincheloe and McLaren, 2011). Researchers of everyday life often follow theoretical research types, reflect upon experiences and design experiments in order to bring to the surface and highlight issues that are of

¹⁰² Pierre Bourdieu, for example, has criticized cultural studies for the lack of a scientific method and approach (Bourdieu, Harker, Mahar, Wilkes, 1990: 68-71).

importance. The research method and the framework mostly used is qualitative research, although quantitative research methods are not excluded and we will look into these more thoroughly in the chapter on methodology.

4.2 Habituation and morality; habit as place

As presented and explained above, habituation is a powerful force. In his treatise “Life is Habit” (1878), Samuel Butler says that:

“...habit is a powerful force, an action if not positively harmful, that tends to be repeated.” (Samuel Butler 1878).

The power of habit in establishing and re-establishing concepts, norms, tendencies and therefore character and ethics has been highlighted since the times of Aristotle (c.350 BC). Aristotle in “Nicomachean Ethics” sees character (ἦθος) as reflecting neither accidental nor isolated behavior, but as habitual behavior (ἔθος) (Miller, 1974). As even its name implies, moral character (ἦθος) develops from habit (ἔθος) (Korbillas, 2005: 156). According to Aristotle, morality, values and happiness are interconnected with habituation.

“There is a science of happiness, or by some form of training, for there are many human attributes that are not bestowed by nature nor acquired by study but gained by habituation, bad attributes by those trained in bad habits and good attributes by those trained in good ones” (Aristotle, Eudemian Ethics, 1214a, 1214b; Korbillas, 2005: 146)

“Virtue being as we have seen of two kinds intellectual and moral, intellectual virtue is for the most part both produced and increased by instruction and therefore requires experience and time; whereas moral or ethical virtue is the product of habit (ethos) and has indeed derived its name with a slight variation of form, from that word.¹⁰³ And therefore it is clear that none of the moral virtues is engendered in us by nature.” (Nicomachean Ethics, 1103a; Korbillas, 2005: 64)

While Aristotle highlighted the importance of habituation, he simultaneously pointed to the fact that innate character could not be cultured through habituation. Habits are important, but there is also the natural inclination of things, so one’s natural capacities might incline one to become a harpist or a builder, but practice and the development of habits are required to fulfill the potential of that natural

¹⁰³ Εθος (“habit”) and ἦθος (“character”) are words. In modern Greek, συν-ῆθος means “habitually”.

capacity. Likewise, the creation of virtues requires practice and the development of habits as well. Virtues, then, can only be formed as far as a beings' natural capacity will allow. Therefore, virtues come to be present neither by nature nor contrary to nature, but they become present in those of us who are of such a nature as to take them on, and are brought to completion in them by means of habit. According to Lefebvre (1981), the same philosophy was followed by the Stoics, who believed that habitual practices led to truth. Truth (*alethia* or *ἀλήθεια*), for the Stoics, was a process of knowing oneself and obtaining moral character. Habitual practices *melete* and *gymnasia* are a set of practices through which one can acquire, assimilate, and transform truth into a permanent principle of action. *Alethia* then becomes *ethos* (Martin, 1988).

Alethia - the true way of *seeing* - has been a matter of contemplation for philosophers and scientists since antiquity, who have reflected upon and expressed ideas (ideas that have frequently contradicted one another through time) on issues related to the ontological, metaphysical, scientific, objective, subjective truth. Plato, in his theory of ideas, illustrated¹⁰⁴ the difficulty of *seeing* what he called the one truth, *aletheia*.

Habit as a place

The repetition of acts of thought, a habit, brings a sense of familiarity, a sense of belonging, a sense of dwelling.

"To dwell within a place requires a sense of caring and awareness of one's surroundings. Such a sense could be reached by attentive repetition, by habituation." (Nicotra, 2005: 16)

We learn through repetitive experience.

"A habit, a repetitive experience, brings a sense of comfortably being in, a sense of being at home, a sense of *habitation*. In this light, habit is related to concepts of space. A new place that is unfamiliar and strange becomes familiar through time by experience and repetition. Likewise, strange odd uncanny thoughts are familiarized and inhabited by repetition. In that respect habits are aligned with the familiar and the domestic." (Coyne, 2010: 77)

¹⁰⁴ The cave, the model of illustrating Plato's theory of ideas, is used in the thesis later on, see pp. 273-284.

According to Deleuze and Guattari (1988) we inhabit something through repetitive engagement, through the creation of a collection of memories that transforms itself through habituation. In a sense, this also echoes Aristotle's view on *in-habitation*.

According to Aristotle, the ways in which we dwell and our relationship to it is always and already is *ethical* in nature." (Nicotra, 2005: 19)

However, a way of inhabiting the world that we might define positively as ethical might require a more heightened attentiveness to the ways in which we dwell. Ethics is a response to life, an inhabitation, and the capacity for this responsiveness is created only through systematic repetition (Nicotra, 2005: 16).

"Habits could be considered to be the result of the interactions of the self with the world, like breathing, or thinking, or eating; a habit exists neither inside the individual nor outside, but as a complicated, complimentary coexistence of both." (Nicotra, 2005: 19).

4.3 Everyday life: social norms, context and experience

The complexity of daily life, cannot be ascribed to a linear process or some specific attributes and situations, nor could be imputed to a historical, philosophical, economic or social process (Lefebvre, 1981: 14).

As we have seen, Lefebvre (1947/1991, 1981, 1991) wrote extensively on the significance of everyday life and its contribution to culture and civilization. All aspects of everyday life as expressed by Lefebvre (1981) are not only components within a circle of production and consumption, but instead they are part of a totality that form what is called civilization (Lefebvre, 1981: 14). Daily life, according to Lefebvre (1981), harbors a hidden wealth in its poverty. In everyday life, it is possible to find that which is beautiful and good for society. In everyday life, the accepted ethics and aesthetics will be cultivated and be established. Lefebvre (1981) states that if a society seems to be absent of norms and values, it demonstrates not that they are not important for that society, but that they are absent because of a crisis, a mutation or increasing stagnation. Lefebvre (1981) nicely explains that the norms and values do not appear to make a choice or have a way of imposing themselves in society or disappear in a specific moment. One way to find them is to study them in daily life itself. Nietzsche's quote, "the decadent have chosen what

was worst of them” stresses the fact that life sometimes makes choices as being a part of the civilization of everyday life (as used in Lefebvre, 1981: 14).

Whereas Lefebvre (1947/1991, 1981, 1991) discusses and analyzes norms from an ethical and aesthetic perspective, the legacy of Antonio Gramsci’s introduction and analysis of cultural hegemony in the realm of cultural studies within a socio-economic analysis proposes that the prevailing cultural norms and tendencies of a society are imposed by the ruling class, therefore they should not be considered as inevitable and natural. On the contrary, they should be investigated to uncover their roots and therefore to be inevitably identified as artificial and socially constructed (Jones, 2009).

While, as de Certeau (1984) argues, people have what the social order offers them, it is popular creativity that produces the richness and diversity of everyday life by the use of ingenuity to create with whatever materials are readily available (Certeau, 1984). Popular creativity appears to be highly contextualized. Brett Williams, an anthropologist, tried to join theory and practice to promote better public policy and social justice, working on subjects related to urban development, urban inequality and displacement; he claims that popular creativity is a creativity of practice, a *bricolage*¹⁰⁵ (French: *bricolage*: do-it-yourself). Presenting some experiments on the differences in barbeque sauce making techniques in two different locations (Carolina and Washington), it was concluded that the (comparative) difference of sense depended upon the different constraints and resources (the ingredients of the sauce were different) rather than different levels of creativity (Williams cited in Fiske, 1992). Fiske (1992) stresses the difference between the way that the *bourgeois* perceive artistic creativity in an abstract way, and the fact that popular creativity is based upon daily practice. According to Fiske (1992),

“Objects are comparatively easy for the investigator to describe and transcribe from one place to the other but the specificity of their context and the practiced way of living are much more resistant, they constitute a culture which is best

¹⁰⁵ Construction or (esp. literary or artistic) creation from a diverse range of materials or sources. Hence: an object or concept so created; a miscellaneous collection, often (in Art) of found objects.

experienced on the inside, and difficult to study from without.” (Fische, 1992: 158)

It is the specificity of the experience of the everyday practice that constitutes the fabric of everyday life and the general atmosphere described by Hall (Hall, 2003/1998).

Ethnographers, while studying everyday life, often come across a theme called *sacred inarticulateness* (LeVine, 1982 : 142). LeVine (1982) refers to it as “the difficulty of the people to express in articulation their most sacred institutions”. Williams (1988) takes this thought further and argues that this inarticulateness to transform a contextualized experience in a decontextualized discourse extends beyond the sacred to the mundane (Fiske cited in Williams, 1988: 158). Bourdieu (2002/1977) theorizes this argument, saying that practices may circulate and reproduce culture without their meanings passing through discourse or consciousness. Distinguishing practice from discourse, Bourdieu argues that in order to study practice we have to bring it into discourse. By doing so, it changes its ontological value and this is why it is important to try and experience from the inside what a researcher or a theorist is called on to theorize on the outside (Bourdieu, 2002/1977: 110, 120).

The importance of context in everyday life is often neglected in other areas. One example is in cognitive theory, where the contextual is often omitted in favor of the universal. Jean Lave (1988), in her “Adult Math” project, argues that everyday mathematics are different when practiced in different settings.¹⁰⁶ In the same line of thought, Bourdieu (2010/1984) analyzes the stratification of society into fields, where agents share common cultural codes and construct their own setting, their *habitus* (Bourdieu, 2010/1984). The origin of the word and the concept of habitus is considered to be *hexis*, a Greek word that means habitual inclination, used since the times of Aristotle (Wacquant, 2004). The concept of habitus as known today was firstly introduced in the work of Marcel Mauss and influenced the work of Maurice

¹⁰⁶ Lave offers an example of contextualized mathematics: the case of a mother in a supermarket. Whereas the mother is able to perform calculations in the supermarket, they cannot make the same calculations in a classroom. Lave observes that these women are not interested in a universal answer in terms of right or wrong, but instead in the supermarket, in an information-specific setting, she selects the commodities that she wants, so she selects the information that she needs.

Merleau-Ponty, Elias, and Bourdieu. According to Bourdieu (1990), habitus is composed of a set of dispositions. According to Bourdieu (1990), these dispositions are habits, tastes and styles (Bourdieu, 1990:66-67), embedded in our actions and thoughts. Habitus relies both on the subjectivity of the agent but also on the objectivity of the specific setting that thoughts and dispositions are externalized. Therefore, the specificity of the habitus is apparent and relies upon both the personal and the cultural codes that are embedded in one's specific setting.

In the field of architecture, Christian Norberg-Schulz (1988/1986) writes from an existential phenomenological point of view in his book "Architecture: Meaning and Place", chronicling the succession of modernism to post-modernism, approaching the theme of everydayness and claiming that modern architecture lacked a satisfactory relationship to our everyday world (Norberg-Schulz, 1986: 233). In modernism, everything dissolves into patterns or structures. This is what Norberg-Schulz (1986:233) means when he says that architecture within modernism drew away from reality. He extends his argument, saying that everyday life does not consist of abstract elements, but of totalities of concrete things (*opus cit.*). According to Merleau-Ponty (1962), the significance of a thing inhabits that thing; its inner reality reveals itself externally; language confirms those things that we recognize and remember since the things have names (Merleau-Ponty, 1962: 319). Still, from a phenomenological point of view, Husserl refers to everyday as the *everyday life world* and Heidegger as his famous *Dasein* and everyday life. The major difference between the view of Heidegger and Husserl on that which is experienced in everyday life is that Heidegger describes everyday *Dasein* from a perspective that is external to everyday life. Being in contact with his *Dasein* but detached from it, Heidegger describes everydayness from an outside point of view (Overgaard, 2004).

Christian Norberg-Schulz (1986) brings to light the importance of the experience of architecture in everyday life, but still he wants to clarify the potential pitfall of interpreting postmodernism as the freedom to do anything. Norberg-Schulz (1986) argues that postmodernism's emphasis upon experience shows a keen interest in semiology and semiotics and, in general, in the language of architecture. What is

important are not the forms and the structures for the sake of their function (structuralism), but the recognized relationships of universal validity (Norberg-Schulz, 1986: 238) and the recovery of the figural dimension of architecture in order to make it intelligible and human. What is truly human, according to Norberg-Schulz (1986), is the constitution of the figures of a language, which, if used with understanding, may make one's environment meaningful. Meaning, according to Norberg-Schulz (1986), is a primary human need. As far as everydayness is concerned, the author goes on to argue that everyday life is built around the concept of dwelling, but that dwelling is not only under private conditions. Dwelling incorporates a dialectic relationship between man and his environment, between arrival and departure; it creates a settlement. This dialectic between departure and arrival, between path and goal is what Norberg-Schulz (1986) calls *the essence of the existential spatiality*. According to Norberg-Schulz (1986),

“...settlement is the primary goal of existential place.” (Norberg-Schulz, 1986: 241)

Settlement, according to Norberg-Schulz (1986), urban space, public buildings and houses constitute the everyday environment where the various modes of dwelling are created. Advocating the creation and acknowledgement of architectural archetypes, Norberg-Schulz (1986) states that architectural elements require distinction one from another in much the same way as language requires syntax. In 1986, Norberg-Schulz urged architects to understand the language of architecture in the full realm of its distinct elements, maintaining the anthropomorphic and figurative meaning of it.

4.4 Everyday life, the self and ubiquitous technology

A vital theme of everyday life and of critical theory in general is the theme of identity. Consumption has been associated with self-identity and expressive behavior and is often analyzed by sociologists, psychologists, economists and marketers for going beyond the actual purpose of its use. Individuals choose particular products and brands to communicate an identity, create a lifestyle and

express its meaning to society. People make choices of products and brands that are self-relevant and afterwards communicate a given identity (Miller, 1995). Thorstein, in his famous “The Theory of the Leisure Class” (1899), stresses the wasteful role that consumption plays in creating status. Through conspicuous consumption, the buyer displays his socio-economic position and uses consumption as a means of attaining or maintaining a social status (Thorstein, 1899).

“Consumption serves to produce a desired self through the images and styles conveyed through one’s possessions.” (Thompson and Hirschman, 1995: 151)

Consumers make their identities tangible; their self-presence is associated with material objects and places. In consumer culture research, there is an area of interest that is involved with the study of symbols and signs regarding objects and material goods in the construction of self-identity. Signs and symbols, in this context, often refer to physical objects or places (Mick, 1986). In the literature review, as we have seen, prosuming practices have mostly been associated with the whole process and with immaterial values, and not so much with material objects and their symbolic significance. In the empirical study of food prosuming practices, as we will see as this thesis progresses, objects were mostly used to accommodate convenience, to assure results or were related to personal memories and family traditions. The following quotes from two interviewees highlight these points:

Adam:

I prefer to cook in my kitchen because I know all the appliances and the food will be better.

Kate:

What to say... because I am such a homebody, I like preparing something in my kitchen. Everything is familiar there. It’s one of the best hours of the day. Being in the kitchen, listening to an audio story and making dinner.

One of the first books that gave emphasis to the association of technology with culture everyday life and self identity was “Technics and Civilization” (1934) by Lewis Mumford. In his treatise, Mumford (1934) divides technology in two models: the megatechnics and the biotechnics. According to Mumford (1934) biotechnics, in contrast to megatechnics, are organic systems that direct themselves to self-correction, self-propulsion and self regulation in the same way that natural

organisms incorporate properties like nutrition, reproduction, growth and repair (Mumford, 1934). Mumford (1934) also divided technologies into those that are monotechinic and polytechnic. The monotechinic serves to execute its own task, whereas polytechnic is a technology that encompasses many different types of technology; in this way it has the potential, through a complex framework, to solve human problems.¹⁰⁷ Furthermore, Mumford (1938), in his book “The City of History” (1938) wrote in favor of an organic relationship between people and their living space, dreaming of a space in which technology would be integrated into the living spaces, in the cities. Cities, according to Mumford (1938) are a product of earth, a fact of nature and should be a man’s method of expression (Mumford, 1938).

Siegfried Giedion is also among the early writers who commented upon everyday life, technology and the connection to the self, in his books “Space Time and Architecture” (1954) and “Mechanization Takes Command” (1948). In contrast to Mumford (1936, 1938) who saw mechanization as a means, as a technique, Giedion (1948) saw technology and technological artifacts as a continuation of the hand. Giedion (1948) was of the opinion that mechanization and industrialization *mechanized consciousness*, splitting thought from feeling. According to Giedion (1948), for civilization to survive, intellect and emotion must be integrated. McLuhan also prioritized this thought, giving several examples of media communications that were alienating and mechanizing human relationships (Comor, 2011). What are the expressive capabilities of digital prosumers through and by technology today?

At present, the use of digital technology, communication and information devices in everyday life is apparent. People integrate new technological artifacts into their lives. Daily life practices and activities are interwoven with the technology of each époque (Lefebvre, 1981). As Lefebvre stated:

“Knowledge of daily life is not cumulative, conforming to the usual schema and project of the so-called social sciences, because it transforms itself along with its

¹⁰⁷ One example is electricity. According to Mumford, electricity as an organic decentralized technology may foster community and reverse the fragmenting effects of industrial technology.

object.” (Lefebvre, 1981: 6)

Today, devices such as mobile phones, laptops, tablets and others like GPS systems, Wi-Fi readers, media players, video cameras, and others that continue to be introduced to the market are integrated into the everyday.¹⁰⁸ Today mobile technologies and social network systems are becoming an ordinary and everyday communication medium in the daily lives of many people. As in any communication mode, there is a sender and a receiver. Nowadays, pervasive digital technologies, and especially social media, are means of information and communication, means of connectivity to the *world* spatially and contextually. People experience their routine daily activities under unified norms and beliefs, but also through small personal details and personal moments with their everyday objects. Every day, people act, react, think, have memories, feel nostalgia, conjure visions and dreams of the future. The physical and the digital realms fuse into everydayness, molding a unified aura of diverse types of presence. As technology moves out of the desktop, it penetrates everydayness and causes the private and social spheres to overlap, rendering the terms much more difficult to define (boyd, 2008).

Lefebvre (1981) presented two discourses about technology and everyday life, directly associated to issues of self-identification in two different ways: the discourse of the optimist and the discourse of the nostalgic. In the discourse of the optimistic, Lefebvre (1981) optimizes the difference in everyday life through the expansion of computer science and its extensions.¹⁰⁹ Within the discourse of the nostalgic, the outcome of the influence of technology on everyday life is questioned.¹¹⁰ Lefebvre (1981) pointed out that this debate ran throughout the 20th century. His thesis and the aim of his work was to follow this debate, but not to

¹⁰⁸ Mobile users in 2011 numbered around 6 billion people, while 2.5 billion people had internet access. http://www.itu.int/ITU-D/ict/statistics/at_glance/KeyTelecom.html

¹⁰⁹ “Women had to peel potatoes, or do the washing by hand, item by item: what a slavery! No fridges... few if any cars or telephones... distances fixed, communication slow and difficult.” Compare this situation to today: the amazing variety of tools, machines, techniques at the disposal of daily life. This everyday life reveals novel wealth.” (Lefebvre, 1981:7)

¹¹⁰ “Go on ask women if their everyday life has changed that much. The reign of the car, kingpin-object, pilot-object, has certainly influenced people and things. For the better?” (Lefebvre, 1981: 7)

impose a prefabricated solution that is an unconditional apologia for positive knowledge and technology, or historicism and an obsessive recollection of the past (Lefebvre, 1981: 9).

In relation to self-identity and technology, Herbert Marcuse (1964) in “One Dimensional Man” presented the influence of technology and media quite pessimistically:

“...as a force empowered over the individuals altering their identity and personality. The means of communication, the irresistible output of the entertainment and information industry carry with them prescribed attitudes and habits, certain intellectual and emotional reactions which bind the consumers to the producers and through the latter to the whole. The products the producers indoctrinate and manipulate; promote a false consciousness which is immune against its falsehood. Thus emerges a pattern of one-dimensional thought and behavior.” (Cited in Bennett, 1982: 43)

Sherry Turkle, in her trilogy “The Second Self” (1984), “Life in the Screen” (1995) and “Alone Together” (2008), analyzes the connection of the agent to technological artifacts and the way that it changes as technology progresses. In the “Second Self” (1984), Turkle delves into the impact of computers on the self. In this first approach, Turkle (1984) explored the relationship that was emerging between computers and agents, primarily concerned with how computers fostered new reflections of the self (Turkle, 2011: xi). In “Life in the Screen” (1995), Turkle follows the progression of technology, focusing on the transition from one-to-one communication, to one-to-many. People during the nineties were starting to participate in online communities, discovering new senses of the *self* and *place*. Turkle traces the transition from the connection of man to computers, to the use of computers as an intermediary for connection. Sensing a shift in the way that we create and experience the self, Turkle (1995) writes that during the nineties, the self became less unitary and more protean, shifting between reality and multiple virtual identities. She claimed that in the online world of anonymity, individuals were more likely to be engaged in a variety of role-play identities by *cycling through multiple selves* (Turkle, 1995). Turkle’s latest book “Alone Together” (2011) focuses on the way that technology alters pre-established notions and situations. She focuses on what she refers to as *digital natives*: young people between the ages of five and twenty that have grown up with

cell phones and other personal technological artifacts. Turkle (2011) claims that, as we grow up,

“... we come to expect more from technology and less from each other.”
(Turkle, 2011: xii)

Turkle (2011), following the same direction of thought sensing another shift related to technology and the construction of self, claims that we look to technology as a way of forming relationships we can both invest in and remain protected from, fearing the disappointment of real, tangible bonds. Therefore, intimacy is revisited as a concept relevant to the digital domain.

At the same time, whereas Turkle (1984, 1995, 2011) sees technology and technological artifacts as an outside entity from physical life, as an outside aid of the self, there is ongoing research suggesting that *digital dualism* is a fallacy. Nathan Jurgenson (2011) coined the term *digital dualism* in 2011 in his blog article “Digital dualism and the fallacy of net objectivism” in order to emphasize that there is not a clear division between the offline and the online self. According to Jurgenson (2011), technology is an undividable part of our daily lives, suggesting that the virtual and physical worlds have a lot more overlap, suggesting that the virtual world is a part of reality rather than a distinct entity. On the same line of thought, Emmanuel Castells put it as follows during a 2012 interview for BBC Radio 4:

“We live in a culture of not virtual reality, but real virtuality because our virtuality - meaning the internet networks - are a fundamental part of our reality.”¹¹¹

On the same line of thought, Jurgenson on his official site in 2013 stated:

“the Internet is where we live. It’s not a place we go to anymore; it’s a layer over everything. I live in and for screens.”¹¹²

Computer-mediated technologies welcome virtual spaces. Along with virtual spaces, issues of self-identification come to the surface. Benedikt (1991) considers virtual space as physical space since it provides the freedom to move. According to Benedikt (1991), cyberspace has geography, a nature. In virtual cyberspace, the agent may search for, create or control information; he can be entertained or trained,

¹¹¹ <http://www.bbc.co.uk/news/business-20027044>

¹¹² <http://nathanjurgenson.tumblr.com/>

he can live as he wills (Benedikt, 1991: 123). In a similar line of thought, Jones (1995) writes that virtual spaces are more than the context within which social relations take place because they are commented upon and constructed by symbolic processes through the imaginations of both individuals and groups (Jones, 1995: 15). When we log on to the internet, we are no longer merely in our physical space; we are fused and relocated in a different elsewhere with both the physicality and materiality of our space and the remote places and non-local people (Jewkes and Sharp, 2003). More than any other medium, computer-mediated communications undermine the conventional relationship between physical context and social situation (Valcheva, 2009). Jones (1995) says:

“Cyberspace is considered being both public and private space, constituting a new community: global, local, and everything in between.” (Jones, 1995: 15)

The depth and richness of everyday life may or may not be apparent in electronic interactions, but still the problem of establishing and maintaining an acceptable self remains, and it is made possible through the range of expressive resources and tools available in each époque (Miller, 1995).

The internet is a unique tool that provides the opportunity both to present but also to invent ourselves. As digital technology develops, more expressive resources become available. The way that we live now is strongly influenced by pervasive technologies. The tools of the digital world create the means of our performance. The frame, the setting of our performance is constantly changing. What is the connection between the digital and the physical representation of ourselves?

In his paper “The Presentation of Self in Electronic Life: Goffman on the Internet”, Hugh Miller (1995) examined personal websites as a conspicuous form of self-presentation. In 1995, before the rise of Web 2.0 and social media network systems, Miller (1995) tested Goffman’s analysis of self presentation on the internet (he tested emailing and homepages). It is worth mentioning the differences that Miller (1995) identified between a face-to-face interaction and a digital interaction at this time through the expressive resources that were available. One of the profound differences that Miller (1995) highlighted was the absence of any embodied presence in digital presentation:

“On the Web, the embodied self can only be apparent if described by the sender.” Miller (1995)

This, according to Miller (1995), had a considerable liberating effect upon those who are socially or functionally disadvantaged as it also allowed others to establish fake and exploitative identities (Stone, 1991). On webpages, the opportunity for embodiment through photographs, interests, and contacts was more possible than in emails. The second point is the difference in the frame of the interaction. In a face-to-face interaction, the awareness of the setting and the audience enables the participants to *frame* the interaction appropriately, contextualizing the content of the interaction. Electronic communication in the early nineties was instantaneous but asynchronous. Place and distance were largely invisible. It could have been entirely private with unlisted email addresses and call screening, or entirely uninhibited with personal homepages.

Goffman (1974) pointed out that one of the main difficulties of interaction in the process of self-presentation lays in the establishment of contact, because there is always the possibility of denial. A limitation of this kind of interaction on the Web could be liberating. Another limitation in the digital domain derives from the resources available and the control that the individual has over them (the graphic resources, the design of the layout, etc.). As seen, Goffman (1974) emphasized the significance of paralinguistic information that is implicit in a face-to-face communication which, according to Miller (1995), in the nineties could not be communicated via the internet.

“Information about the self on the Web is explicitly stated and can be managed by the person making the communication.” (Miller, 1995)

Gilly and Schaou (2003), before the rise of social media network systems, presented a paper under the title “We Are What We Post”. In this paper, they argued that personal websites allowed consumers to self-present beyond a regional setting. The users were allowed to present themselves to the virtual world and therefore contextualize their appearance on the Web. As has been shown so far through Goffman's work and the approach of the Symbolic Interactionistic School in sociology, the self is presented, developed and sustained in specific settings and in

interaction. Miller (1995) considers the application of this statement to the Web, saying:

“In earlier times, relationships could be established and maintained, and people could become people to other people, by exchanging letters. Part of the skill in letter reading is in reading between the lines. I was tempted to say that we just have to learn to read between the pixels of Web pages, but I think we have to read beyond the pixels to see how they express the social processes and intentions that lie behind them.” (Miller, 1995).

Many researchers referred to the inability of users to define with clarity the settings of the computer-mediated environments (CMEs), but at the same time they acknowledged the users’ willing participation to continue these settings. CMEs are essentially incoherent spaces where people actively meet to communicate with others (Kozinets, 1998, 1999; Miller 1995; Gilly and Schaou, 2003).

Gilly and Schaou’s (2003) research showed how users constructed identities on the Web, by digitally associating themselves with signs, symbols, material objects and places in CMEs. Their research was consumer-orientated and compared self-presentation strategies of real life (RL) to webspace strategies. Their data revealed insights into the process of constructing a digital self. As consumption can be self-defining and self-expressive in real life, they argued that, with the spread of new technology, CMEs have emerged in which consumers presented themselves using digital, rather than physical, references. Within digital environments, people shop, learn, entertain, work (Weiss et al, 2001), teleconference and replace social interactions previously conducted in a physical space (Gilly and Schaou, 2003; Armstrong and Hagel, 1996; Venkatesh, 1998). Within CMEs, the boundary between material and immaterial, between the real, the possible and the impossible is not distinct; in CMEs these divisions are rendered irrelevant (Gilly and Schaou, 2003).

According to Gilly and Schaou (2003), on the Web relationships can be expressed in many ways and can be distinguished from their RL equivalents (Gilly and Schaou, 2003). Possessions and proximal objects are tools of self-presentation, and their use requires physical presence. On the other hand, embodiment in the digital realm is not dominant (Miller, 1995). Instead, the initial theories of CMEs focused their attention upon the potential for digital environments to free people from their

corporeal substance and the limitations of their material worlds, giving them the opportunity to obtain other genders and forms (animal, human, cyborg, hybrids) and limitless symbolic relationships (Haraway, 1991, 1997). The body, the physical presence, is not the center of the CME (Schaou and Gilly, 2003). Social presence in the absence of a physical presence is known as telepresence (Minsky, 1980). Since physical presence is not required, self-presentation strategies in the digital realm are expected to differ from those in RL. Websites are a form of self-presentation through telepresence (Schaou and Gilly, 2003). Research has shown that in the digital domain, like the physical domain, users do use products as social stimuli to obtain and initialize concepts of the self (Schaou and Gilly, 2003; Solomon, 1983). Users also often relate to objects in order to establish digital associations through which to convey a meaning (Schaou and Gilly, 2003).

As already seen, people in the physical realm attach meaning to objects in their everyday life (Wallendorf and Arnould, 1988; Wallendorf, Belk and Heisley, 1988). From a semiotic perspective, Lash and Lury (2007) state that one of the most prominent ways of communicating with one another socially is through the mediation of things. Lash and Lury (2007) put forward the view that material objects such as cellular phones and sportswear have become powerful cultural symbols, claiming that the production of symbols as globally recognized brands has now become a central goal of capitalism. The narrative of self-presentation in the digital realm is a complex matter. The linear self-presentation of the physical realm is reintroduced with hyperlinks, fragmented mixed types of information: text, images, sound, video. Brands and signs are part of the popular imagination and the reality of people's lives, conveying meaning to website visitors (Schaou and Gilly, 2003). While in RL a person can experience the value and the symbolic value of an object, in the digital realm the permanent value is semiotic. In personal webspace, the associations are limited only by their imaginations and computer skills (Schaou and Gilly, 2003). The possession of an object within a digital medium is different from a possession because it is not acquired, but it is symbolically used and therefore reconstituted (Schaou and Gilly, 2003; Gottdiener, 1995).

Digital associations blur the distinctions among the material, the immaterial, the real, and the possible. Personal webspace appears to challenge the limitations of RL and the theories that depend on these assumptions (Schaou and Gilly, 2003). Whereas Miller (1995) predicted that, as electronic communication develops, people would be able to construct expressive resources and digital communication would become more and more human, as seen on the contrary, Turkle¹¹³ (1995) stated that digital space dichotomized a self to real and digital. According to Turkle (1995), digital space makes possible the creation of an identity that is *fluid* and numerous; in this way a dichotomy between the real and the digital self is constructed. Whereas in physical space identity is communicated face-to-face, but also as we have said beyond and through the lines through tacit and explicit knowledge, on the internet identity is communicated through tacit information, without facial expressions, gestures, etc.¹¹⁴ Apart from the restrictions that technology itself imposes, users deliberately test, play or try to create fractured identities¹¹⁵ (McLaughlin et al, 1995). However, as seen in detail, whereas in 1995 the postmodern idea of the multiple fragmented self was an eminent concept (Turkle, 1995; McLaughlin, 1995), today, with the rise of the SNSs in particular, this view is being strongly questioned (Brivio and Cilento, 2009). In the realm of the social network system, the connections are innumerable; the identification of the potential audiences are literally unidentifiable and personal *strategies* seems to fall into the void.

4.5 Everyday life: consuming, prosuming and wellbeing

Everyday life and consumption are strongly associated notions. Every day, people consume time while consuming things. Stuart Hall (2003/1998) and John Fiske (1992) are two of the theorists that have written on the vital role consumerism plays in everyday life and in cultural identity from various perspectives. Shove, Watson,

¹¹³ See p88.

¹¹⁴ Technological advances and numerous prototypes have been created for introducing tacit knowledge to communication on the internet. Many of these technologies are yet to be tested.

¹¹⁵ See pp. 83-89.

Hand and Ingram, in their book “Design of Life” (2008), eloquently connect having and doing, stating:

“consumption is organized in terms of past, present and future practice, things are acquired, discarded and re-designed with reference to culturally and temporally specific expectations of doing and of having, not of having alone.” (Shove, Watson, Hand and Ingram, 2008: 141)

Angela McRobbie (1994), a cultural theorist, writes about the experience of consumption as a social act of buying. According to McRobbie (1994), a great deal more attention is paid to the selling environment. Shopping becomes a social activity, one that is designed to enhance or highlight the particular or hidden meanings of the products. How consumerism tactics and marketing decisions and strategies work are beyond the scope of this thesis. We are interested in the role that consumption plays in the construction of the personal identity of an individual and, furthermore, we are interested in the consumerist approach within the process of prosumerism, therefore consuming what we mostly create.

Making in everyday life is something that is very common and necessary as well. As was seen at the beginning of this chapter, due to its commonality, habituation and (due to many materialistic concerns that are considered as abundant) everydayness have been categorized as being banal and trivial, unworthy of research and intellectual exploration. With regard to habituation, Aristotle wrote about the connection of thoughts and the activities to which they corresponded, focusing upon the importance of habitual activities. According to Aristotle, our moral dispositions are formed as a result of the corresponding activities.

“... We learn an art or craft by doing the things that we shall have to do when we have learn it, or possibly for things that we have to learn to do, we learn by doing them.” (Aristotle, Nicomachean Ethics, 1103a-b)

The concept of making and the ethos of crafting have been well-received in the realm of psychology as a form of self-therapy (for example work therapy). Today, our everyday life activities are interwoven with actions that are *screen-orientated*; as such, consequently the realm of psychology is introducing digitally-orientated forms of therapy. Tan Leon (2008), in his paper “Psychotherapy 2.0: MySpace® Blogging as Self-therapy”, addresses the question of how one might blog as a form of self-therapy. Under the same light, Csikszentmihalyi Mihaly (1999) with his book

"Finding Flow The Psychology of Engagement with Everyday", Richard Lyotard (2005) with his book "Happiness: Lessons from a New Science" and Ruth Richards (2007) with her book "Everyday Creativity" write about the importance of practices of creation in everyday life.¹¹⁶

Since antiquity, it was believed that making is based upon a sequence of repetitive acts that leads to knowledge and effects¹¹⁷ (Smith, 2004: 100). Making is a pathway to knowing and feeling, according to Daniel Charny (2010).

"It shapes human action and the world we create. The reward of making is an opportunity to experience an individual sense of freedom and control in the world, a process where mind, body and imagination are integrated in the practice of thought through action." (Charny, 2010: 39)

At present, habitual making is interconnected with the facilities offered by the Internet and user-generated content on the Web. Also, today, apart from the DIY movement that came with the rise of Web 2.0, so too came the movement of DIT (Do It Together) (Charny, 2010: 49) and DIWO (Do It With Others).

Lyubomirsky (2008) connects happiness to wellbeing (2008: 32) and suggests that most of us have a 50% set point of happiness which is our genetically-determined predisposition for happiness; another 10% can be determined by life circumstances, such as significant events and our reactions to them, which she calls "hedonic adaptation", and the remaining 40% are for us to claim, to attain the level of wellbeing we desire. This is termed *intentional activity* (Lyubomirsky, 2008: 53). It is within this final group that he places prosumption.

From making a coffee to writing an article or fixing our home, we improvise, try different options, repeat the usual, make collections of interesting objects, reorganize what we have, get rid of some things from our pasts, make rearrangements for new entries (for example, rearranging your kitchen setting or your office, organizing the files on your computer, etc.). According to Ruth Richards (2007), the originality of everyday life can lead to improved physical and mental

¹¹⁶ See prosumerism and wellbeing in pp. 42-43.

¹¹⁷ Pamela Smith, in her book "The Body of the Artisan" (2004), stresses the importance of repetition to making an effect and highlights its significance since antiquity. In ancient Greece it was believed that repetition of an action produces an effect (Smith, 2004: 100).

health, to new ways of thinking, of experiencing the world and ourselves, openings to richness, immediacy, and profundity of experience (Richards, 2007).

In consumer culture, there is a tradition that regards imaginative daydreaming as a process before consumption, and consumption as the actual attempt to pragmatize what is constructed through the daydreaming (Belk, 2001; Belk, Ger and Askergaard, 2003; Campbell, 1987; McCracken, 1988). According to Campbell (as cited in Storey, 1999: 10-12), this phenomenon was fundamental to the development of the consuming ethic. Campbell (1987) begins his argument by referring to *disenchantment*, a procedure used by Weber to describe a historical process in which emotions are gradually removed from the natural world. This is, according to Campbell (1987), an important part of the historical development of a new way of being in the world in which there is the objective world, the self and the subjective response. According to Campbell (1987), this reached a crucial stage with the development of Romanticism and what the Romantic poet Samuel Taylor Coleridge called, for the first time, *self consciousness* (Campbell, 1987: 73). With regard to information, Campbell (1987) states that since the key characteristic of the divine was taken to be creativity, both in the sense of productivity and of originality, imagination became the most significant and prized personal quality with the capacity to manifest itself both in works of art and through an ability to enter fully into those created by others, acting as unambiguous signs of its presence. The Romantic concept of the self presupposed that one should trust his/her feelings and seek inside for guidance, leading to a commitment to experience and to the idealism that happiness comes from self-expression (Campbell, 1987: 285). According to Campbell (1987), in the Romantic ethos it is anticipation and disillusionment which drives the desire to consume. This is all that is required to maintain the consumption of new commodities that will be food for new imaginative daydreaming and anticipation.

One of Colin Campbell's (1987) core arguments is that the real experience of consumption fails to match the experience imagined in anticipation. In this way, the consummation of desire is thus a necessarily disillusioning experience in that the

gap between anticipation and reality will always produce, regardless of the pleasures that the actual consumption may bring, a resultant recognition that something is missing:

“The essential activity of consumption is thus not the actual selection, purchase or use of products, but the imaginative pleasure-seeking to which the image product lends itself; real consumption being largely resultant of this “mentalistic” hedonism. ... Although employing material from memory, the hedonist can now imaginatively speculate upon what gratifications and enjoyments are in store and thus attach this favored day-dream to this real object of desire. In this way, imagined pleasures are added to those already encountered and greater desire is experienced for the unknown than the known.” (Campbell, 1987: 85-86, 89)

In the same light (but in the digital era), the work of Molesworth and Denegri-Knott (2009) tests this theory in the case of eBay. They conceptualize a framework between desire and imagination narratives and argue that eBay’s significance to consumers is in its ability to allow a continuous construction of hidden wants, whereas at the same time it provides consumers tools to react to these wants in various ways. In this simulative activity, one imagines the experiences and then allows one’s own mental processes to operate on these imagined mental states. Their analysis focuses on eBay as a form of wonder, and also on how information gathered from searching eBay can be used to craft daydreams relative to a desired good (Molesworth and Denegri-Knott, 2009).

4.6 Everydayness: the contribution on this thesis

In this chapter we have seen the importance of everyday life on a social and a personal level. We explored the basic fields of study that research everyday life, bringing to the surface the importance of its existence and the particularities involved. This research on everyday life made it possible to bring to the surface the importance and the significance of habits on a personal and a social level. Moreover, what was made very clear was the richness and the power of everyday practices, not only for transforming our everyday circumstances, but more importantly for shaping new norms and tendencies, reshaping and re-evaluating pre-established notions and concepts and reshaping our perspective of ourselves and the world that

surrounds us. We have also seen the power and the ability of technology to *form* and *transform* everydayness.

In the previous chapters we have looked into prosumerism, a tendency that has been observed over the last thirty years, the rise of digital prosuming practices since Web 2.0 and the huge expansion of social media the last few years. Beyond doubt, social media today is becoming a global habit. It is of importance to study social media and the notions and concepts that are involved with it and that are slowly changing day by day. Old meanings or understandings are eventually reframed in such ways that make sense in the new conditions. This thesis has a particular interest in the norms and tendencies involved in everyday prosuming practices in the social media domain. In order to grasp the transformation process in terms of the norms and values involved in digital prosuming practices, this thesis investigates food prosuming practices of everyday life, identifies significant values and norms involved in the everyday food prosuming practices and tests them further in the case of digital prosumerism.

It has been written extensively and it has also been said that we live in an age of change. The fused realities that we all constantly live in incorporate issues and norms of both the physical and the digital domain, cultivating possibly new *fused understandings* and new *fused beliefs*, cultivating the existence of a unifying concept that is created by their fusion.

5 ATMOSPHERE – AETHERSPHERE

Atmosphere is a multiple notion; it is seen as an astronomical body, as a unit of pressure in physics, as the ambience, as the pervading mood of a place. The Oxford Dictionary¹¹⁸ defines atmosphere as:

atmosphere

Origin: mid 17th century: from modern Latin *atmosphæra*, from Greek *atmos* “vapour” + *sphaira* ball, globe

the envelope of gases surrounding the earth or another planet: *part of the sun’s energy is absorbed by the earth’s atmosphere*

the air in any particular place: these beetles breed best in a damp atmosphere

(abbreviation: atm) *Physics* a unit of pressure equal to mean atmospheric pressure at sea level, 101,325 pascals.

the pervading tone or mood of a place, situation, or creative work: the hotel has won commendations for its friendly, welcoming atmosphere

[mass noun] a pleasurable and interesting mood: a superb restaurant, full of atmosphere

In this thesis a new word is proposed and used in order to describe the pervading personal atmosphere: *aethersphere*.

Aethersphere is a compound word from the words *aether* and *sphere*. According to the stoic tradition, the active substance, fate, or logos, is an intelligent aether or primordial fire, which acts upon passive matter.

Aethersphere has the qualities of atmosphere but is enriched by personal views, values and norms, as well as qualities and personal information. In other words, aethersphere is introduced as a personally-enriched atmosphere. Today, the personal atmosphere – aethersphere - unquestionably consists of qualities and information derived from both the physical and the digital realm.

In this chapter focus is laid on topics related to the main architectural aspects of the thesis: the meaning of *place* and the *atmospheric* qualities as understood and

¹¹⁸ <http://oxforddictionaries.com/definition/english/atmosphere?q=atmosphere>

appreciated in the modern conditions of everyday life. It will be attempted to bring to surface and enlighten phenomenological issues of *place*, further reference to sociological terms and relations of the agents to their surroundings, philosophical and scientific approaches, issues of media theory relevant to the connection and/or alteration of the meaning of place due to the current ubiquitous technology and the expansion of the social media networks. This chapter will throw light on the interests and the ongoing research of the scientific community on subjects related to the meaning of *place* and the way that agents perceive and assign relevant meanings and understandings in their settings. In general, place is perceived through and by immaterial values and qualities, through and by its use. The *genius loci* of each place are perceived and substantiated by the users incorporating established notions and institutions of the relevant époque and culture. A presentation of the notion of *place* in the realm of architecture will be attempted to be accomplished in this section, initializing the main concepts related to *space*, *place*, *placeness* that are significant to this thesis (identification, identity, insideness, outsideness, imaginary, real). This section acknowledges (and introduces as a methodology) the heritage of phenomenology as a process of approaching, analyzing and discussing the discourse of human experience. Therefore, the interest will be laid mostly upon the personal ideas, norms and notions that are related to platial qualities or what is called in this thesis, *spatial sensitivity*. *Spatial sensitivity* for this thesis is the personal ability of understanding of a place based on pre-established embedded notions and tendencies. Through *spatial sensitivity* agents create a sense of their personal atmosphere or what is called in this thesis *aethersphere*. In that respect a literature review on issues related to architectural qualities of *atmosphere* will be conducted as well. The atmosphere, the mood, the ambience of a place, is by definition a non-static aspect; it is rather a dynamic situation, a cloudy sense of the atmosphere that changes, affecting and affected by the individuals, the way they understand a place, the setting and their interactions. Change within the frame of the *atmosphere* in *everydayness* elaborates not only the apparent change of conditions, but also the change of our mood, mindset and approach. The interrelation of the inner and the

outer change will be a subject of discourse in this section, regarding the prevailing *atmosphere* and the personal *atmosphere-aethersphere*.

Whereas atmosphere has spatial characteristics, it has been only quite recently that architecture has laid an interest in atmosphere ambience and mood as architectural elements. It is only during the past two decades that an experiential view started to extend the understanding of *atmosphere* as possessing a quality of art, and only in the last fifteen years that architectural discourse started to contemplate the concept of *atmosphere* as having a spatial quality (Pallasmaa, 2011: 1).

5.1 Space, place, genius loci, spatial sensitivity and platial qualities

Space and place have been topics of contemplation for philosophers, scientists, architects, geographers and sociologists, among others. Without going deeply into details about such comparisons it is worth noting some differences. This analysis will clarify what *place* means and its contribution to this thesis and how the present concern of the scientific community on *place* reflects the contemporary conditions and the heritage of past approaches.

From a philosophical and scientific perspective, space is a fundamental element of existence. In an empirical approach, space is lived in. From a sociological point of view, space both depicts and shows the *nature* of the society it contains. In the realm of architecture, space is the fundamental element of creation and contemplation, but also a topic of study, categorization and analysis. At present, with the fusion of the physical and the digital space, space becomes simultaneously interactive and responsive. The responsive glocality (Meyrowitz, 2004) of our personal *atmosphere-aethersphere* provokes and receives thoughts and feelings.¹¹⁹

¹¹⁹The distinct role of feeling and thinking has been a significant dipole since Descartes famously proclaimed, "I think, therefore I am". Since then, the scientific community has often disregarded emotion as a foundation of a person's essential being. Even modern neuroscience has had a tendency, until quite recently, to concentrate on the cognitive aspects of brain function related to thinking, disregarding emotions (Damasio, 1994). The neurologist Damasio, in his book, "Descartes' Error" (1994), identifies several brain regions which affect emotion, and its role in reason. Even the popular Myers-Briggs Type Indicator¹¹⁹ uses the dipole thinking-feeling for qualifying diverse types of personality. People believe that thoughts and feelings are opposites. However, neurologically, the brain does not draw a hard line between thinking and feeling (Damasio, 1994).¹¹⁹

Currently, our personal *atmospheres-aetherspheres* appear to be capable of cultivating relationships, feelings and moods, allowing users to accomplish multiple levels of connections and spatial interactions.

One of the main ambitions of natural philosophers and, later, natural scientists, was to explain and reach fundamental questions of being, questioning the origin of the world and space from an ontological and scientific point of view. Different philosophical schools and scientific approaches have been developed, offering differing and often controversial views. In a realistic approach, time and space exist independent of human existence, whereas idealists like Kant claimed that space and time are conceptual, organizational creations of humans. Descartes and Leibniz argued that space is the framework required to understand the relationship of objects with one another, whereas Newton described an absolute space that contained objects and subjects. Within this frame, the concept of change has been one of the basic axes of *spatial* research that incorporates three interrelated concepts: space, time and motion, producing multiple and often contradictory explanations and theories.

Henri Lefebvre (1991) was one of the first to write on space as the production of social forces. For Lefebvre (1991), space is a social production. Lefebvre (1991), in his philosophical writings, presented the importance of (the production of) space in what he called *the reproduction of social relations of production*; as he writes “To speak of *producing space* sounds bizarre ... so great is the sway still held by the idea that empty space is prior to whatever ends up filling it” (Lefebvre, 1991: 15). Lefebvre (1991) criticized the legacy of the belief of the *empty space* as advocated by Newton’s (1687) mathematical absolute space but also through Leibniz’s (1703) relational space of inner connection, and introduced in response the concept of *social space* (Lefebvre, 1991: 1). Social space unites the fragmented analysis of space as a mental theme of contemplation and as a theme of lived practice. From a sociological point of view, space is the foundational *element* that welcomes, provokes and endures action and at the same time it is the *result product*, created under particular social forces and circumstances. Time and everyday life is crucial in Lefebvre’s conception

of spatial production. Social space incorporates and is influenced by social time. Lefebvre suggests that capitalism,¹²⁰ by organizing the working everyday life, organized space itself. Everyday life is divided and organized to fit an exact timetable (Lefebvre, 1971: 59). Natural time has a rhythmical character and it possesses a qualitative character, although it also has a quantitative character and it can be measured. Although they are repetitive, they have an appearance of novelty; hunger and thirst always seems novel. In linear repetition, by contrast, the formal and material identity of each stroke is recognized and it generates boredom and fatigue. In daily life, many natural rhythms interfere with the linear processes and sequences of acts (Lefebvre, 1981: 129-130). Within everyday life, natural rhythms and circles are destroyed by linear repetition and the qualitative *virtually* disappears. Lefebvre (1981) writes,

“This is the sense in which daily life represents the generalization of industrial rationality, the spirit of enterprise and capitalist management, adopted and imposed by the state and institutional summit.” (Lefebvre, 1981: 129-131)

According to Lefebvre (1971), this way of production of daily life includes the production of everyday space, time and the things that fill up the everyday life. In this approach social time and social space are regarded as products.¹²¹

Space and place are familiar words signifying basic components of the lived world. Theoretical and scientific approach on these subjects offered clarifications and definitions of the terms and their concepts throughout time. It is worth quoting McCullough's (2004) literature review on these terms, illustrating some basic differences as approached from different fields:

“Perhaps the simplest distinction between space and place was given by Yi-Fu Tuan: “Space is movement; place is rest; ... space is alienation, place is identification (according to architectural phenomenologist Norberg-Schultz). Space is an ordering of understanding; place is an ordering of experience (urban

¹²⁰ “There is a politics of space because space is political” (Lefebvre, 1976:33).

¹²¹ Due to the diminishing of the natural rhythms of daily life, daily life is reinforced with external rhythms through music and dance. Lefebvre (1971) argues that although the production of space is made in accordance with an operating system, festivals emerge as inherent to daily life. Festivals intrude upon everydayness, altering the production of social time and social space in many occasions, following the natural rhythms. For example, Christmas is in the middle of winter and many festivals correspond to the produce of local products, e.g. wine festivals or activities like fairs with handicrafts.

planner Edward Relph, ...) Space is a social production; place is a personal reading (Henri Lefebvre ...) Spaces are the basic divisions of our surroundings; place is our history and adaptation of them (landscape historian J. B. Jackson, ...) Space is the scene of being; place is a site where human modes of being are well provided for (Heidegger).” (McCullough, 2004: 176)

Before the 1970s, space appealed to the scientific or generalizing impulse of science. For spatial science of those times, place was simply a location (Cresswell, 2004).

Since Plato, western philosophy, often times with the help of theology and physics, has enshrined space as the absolute, unlimited and universal, while banning place to the realm of the particular, the limited, the local and the bound (Escobar, 2001: 143, quoted in Cresswell, 2004: 19).

Geographers¹²² have long spoken of the importance of place as a unique focus, distinguishing geography from other disciplines. During the 1970s it was the work of the geographers Edward Relph (1976) and Yi-Fu Tuan (1976) that centralized the concept of place. Within their approach the concept of place emphasized and praised subjectivity based on experience and the lived world rather than the scientific approach of space. Their theoretical approach found shelter and inspiration in the philosophical movements of phenomenology and existentialism (Cresswell, 2004).

Rather, place was seen as a universal and transhistorical part of human condition. It was not so much places (in the world) that interested the humanists but *place* as an idea, concept and way of being-in the world (Cresswell, 2004: 20).

Space, according to Relph¹²³ (1976), is not a void or a uniform isometric plane or a kind of container that holds places. Instead, space also needs to be explored in terms of how people experience it in order to study the relationship of space to a more experientially-based understanding of place, designating the countless types and intensities of spatial experience.¹²⁴ Relph (1976) delineates a heuristic structure grounded in...

¹²²Astronomy has the heavens, history has time, and geography has place (Seamon and Sowers, 2008).

¹²³Edward Relph and Yi Fu

¹²⁴For this reason, modes diverse spatial experiences are identified in pragmatic space, perceptual space, and existential space identifying different modes of spatial experience, these modes though

“... a continuum that has direct experience at one extreme and abstract thought at the other...” (Relph, 1976:9, cited in Seamon and Sowers, 2008)

Place is merely a synonym for location, or a unique ensemble of nature and culture, or could it be something more? (Seamon and Sowers, 2008). Under the light of a humanist approach in “Place and Placelessness”, Edward Relph (1976) introduces a phenomenology of place (Relph 1976, pp. 4-7), exemplifying issues related to the authenticity and the identity of a place. Relph (1976) co-examines and clarifies experiences as they are known in everyday life, but typically unnoticed beneath the level of conscious awareness (Seamon, 2000).

Whereas according to Lefebvre (1981) space is a product in accordance with certain schemas developed by some particular group within the general framework of a society and therefore there is not a real or an authentic space (Lefebvre, 1981: 129-135), on the counterpart of this thought Relph says that ...

“... thus we recognize coal mining towns or mountain villages, artists, photographers and novelists may even compress identity into one small feature which somehow captures the essence of a place.” (Relph 1976: 48)

According to Relph (1976), the identity of a place is...

“... the persistent sameness and unity which allows that place to be differentiated from others.” (Relph, 1976: 45)

Relph (1976) describes the identity of a place in three components. The place's physical setting, the activities, situations and events that take place within it and the individual and group meanings that are created through these (Seamon and Sowers, 2008). In order to examine *patial* characteristics, Relph (1976) introduces the concept of *insideness*, the level of involvement and care that an individual and a group obtain for a place. Insideness incorporates the concept of *identity* with *place*. Relph (1976) states that there are many possible levels and zones of insideness that we carry with us when navigating a place:

“... to some degree we carry around these zones as we are always at the centre of our perceptual space and therefore *at* a place. ... This egocentric structuring of space helps to blur any sharp divisions between the inside and outside.” (Relph 1976: 50)

are not mutually exclusive but are all part of human spatial experience as it is a lived, indivisible whole (Seamon and Seavers, 2008).

The concept and the essence of a place has been a central theme of contemplation in the architectural realms of theory. Christian Norberg-Schulz, a well known phenomenologist, started to write¹²⁵ from an existential¹²⁶ point of view about *existential space* and the *existential foothold*¹²⁷ in 1965, and in 1979 he began to use the concept of *genius loci*. For the Romans, *genius loci* was the protective spirit of a place. It was often depicted in religious representations as a figure holding a cornucopia. Many Roman altars found in Western Europe were dedicated to the particular *genius loci* of the place.

It is worth quoting Vico Giambattista's¹²⁸ words on the way that man is connected to his environment, in an innate relationship of offering and absorbing:

"All this follow from axiom I: In his ignorance, man makes himself the measure of the universe And in this examples cited, man has reduced the entire world to his own body. Now rational metaphysics teaches us that man becomes all things through understanding, *homo intelligendo fit omnia*. But with perhaps greater truth, this imaginative metaphysics shows that man becomes all things by not understanding. *Homo non intelligendo fit omnia*. For when man understands, he extends his mind to comprehend things; but when he does not understand, he makes them out of himself and, by transforming himself, becomes them." (Vico, 2001/1744: 160)

Incorporating Heidegger's (1951) concept of dwelling, Norberg-Schulz (1980) approaches the concept of *genius loci* as follows:

"Man dwells when he can orientate himself within and identify himself with an environment, or, in short, when he experiences the environment as meaningful. Dwelling therefore implies something more than *shelter*. It implies that the spaces where life occurs are "places", in the true sense of the word. A place is a

¹²⁵ "Intentions in Architecture" (1965) and "Existence, Space and Architecture" (1971)

¹²⁶ Beyond the rationalistic Newtonian approach of the Euclidian space and the scientific approach of the empiricists, existentialists regarded spatial experience not as an isolated phenomenon but as a part of a comprehensive organism. This organism colours the perception of the parts (Norberg-Schulz, 1965: 198). Jean Paul Sartre is credited for coining the term "existentialism". According to Sartre, the core idea of existentialism is that "existence precedes essence". Existence has for existentialists a subjective quality when applied to human reality (Sartre, 2003/1943: 652).

¹²⁷ Norberg-Schulz, from an existential point of view, writes about the experience of the architectural totality. He claims that in order to experience it as a totality, the "user" must learn to see. "We see what we are used to see. This is in accordance with the fact that we only perceive what we expect to see" (Norberg-Schulz , 1965: 196). Norberg- Schulz stresses that education should be based both in direct information and in training, even proposing a course under the title *Architectural appreciation*, that should be taught in the early stages of education.

¹²⁸ Giovanni Battista (Giambattista) Vico or Vigo was an Italian political philosopher, rhetorician, historian, and jurist. A critic of modern rationalism and apologist of classical antiquity, Vico's magnum opus is "Scienza Nuova" (1725), often published in English as "New Science".

space that has character. Since ancient times the *genius loci*, or *spirit of place* has been recognized as the concrete reality man has to face and come to terms with in his daily life." (Norberg-Schulz, 1980: 5)

People have the urge to create meaningful existential spaces in which they can settle and live, where they can create places. Places are holistic organisms where events take place, relationships unfold, tendencies and habits are sequentially performed, meanings, feelings, personal stories, particular mindsets and moods formulate the *thickness* of the inner and personal atmosphere-aethersphere. A place cannot be divided into its constituent parts; it is like opening a window in a steamy room - the movement of the escaping steam affects the actual essence of the place itself in various ways. All the parts formulate the whole, not in a direct mathematical approach but frequently in the interconnection of the personal stories, dreams, memories and meanings residing within it.

"A place is therefore a qualitative, *total* phenomenon, which we cannot reduce to any of its properties, such as spatial relationships, without losing its concrete nature out of sight." (Norberg-Schulz, 1980: 8)

As people have the necessity to create meaningful places and to dwell in them, within the realm of architecture there is also the necessity to exemplify the meaning of place and to create meaningful spaces. Within a phenomenological frame, Louis Kahn claims that authentic architecture lies in the revelation of the spatiality of the life-world. Rather than separating the *essential* from the *existential*, Kahn conceived the world as an integrated whole (Norberg-Schulz, 1986: 206). Using the phrase "a rose wants to be a rose", Khan holistically praises the Heideggerian basic forms of being in the world and claims "it is not what you want but what you sense in the order of things which tells you what to design" (cited in Norberg-Schulz, 1986: 206). From an existential phenomenological perspective, Khan answers his fundamental question "what does the building want to be?" with this answer:

"When a space knows what it wants to be it becomes a *room* that is a place which has a particular *character*." (cited in Norberg-Schulz, 1986: 205)

In the same line of thought, Merleau-Ponty (1962) claims that

"the significance of a thing lays to that thing ... an inner reality which reveals

itself externally."¹²⁹ (Merleau-Ponty, 1962: 319)

The character, the identity of a place is a common contemplation in the realm of architecture.

"Nature forms an extended comprehensive totality, a place which according to local circumstances has a particular identity, a *genius loci*." (Norberg-Schulz, 1980: 10)

According to Lefebvre, space as a product has a social character that is formulated of the particular institutions and forces that create it. Norberg-Schulz (1980) claims that place has a character that emerges from the modes of construction or, in a Lefebvrian manner, from the modes of production (Norberg-Schulz, 1980: 14-15).

In the phenomenological approach, a basic aim of architects is to create a meaningful space which will allow humans to express their identification and orientation. Perceiving the characteristics of their environment provides a sense of orientation and security. Following Kevin Lynch (1960), Norberg-Schulz (1980) writes,

"all cultures have developed systems of orientation, spatial structures which facilitate the development of a good environmental image."¹³⁰ (Norberg-Schulz, 1980: 19)

Orientation and identification form a significant bond, a meaningful relationship between the inhabitants and their environment.

In the contemporary architectural studies and practice the concept of place and of phenomenology of place in particular is central, following the centrality of this concept of use, users and design are interrelated and interweaved, following the dominant, prevailing atmosphere and mood of the participatory and prosuming¹ (do it yourself concepts) ethos and culture (Sirowy, 2010).

Under a phenomenological approach, the meaning of a place is constructed in action and in its totality. Under this light and as already stated the well known

¹²⁹Within a phenomenological critical view, Norberg-Schultz argues that modern architecture is becoming overly-focused upon the means of expression and is losing contact with reality (what Husserl called "lifeworld") and therefore its authentic identity (Norberg-Schulz, 1986: 233). The basic aim of architecture within phenomenology is to heal the split between thought and feeling, thus creating a place which will allow human identification and orientation. Architects who aim for this, detached from the abstractions of functionalism work, base it on environmental understanding and care (Norberg-Schulz, 1986: 200).

¹³⁰ "In primitive societies we find that even the smallest environmental details are known and "meaningful" (Norberg-Schulz, 1980: 20).

phenomenologist, Christian Norberg-Schulz (1965) writes, from an existential point of view, about the *existential space* and the *existential foothold*, about the experience of the architectural totality. He claims that in order to experience it as a totality, the *user* must learn to see.

“We see what we are used to see. This is in accordance with the fact that we only perceive what we expect to see.” (Norberg-Schulz, 1965: 196)

In this thesis the interest is focused on the agents’ *personal genius loci* of a place, on their personal atmosphere, their *aethersphere*. Going back to the distinction between space and place, Yi-Fu Tuan (1976) nicely says,

“In experience the meaning of space often merges with that of place. *Space* is more abstract than *place*. What begins as undifferentiated space becomes place as we get to know it better and endow it with value. Architects talk about the spatial qualities of place; they can equally well speak of the locational (place) qualities of space. The ideas *space* and *place* require each other for definition.” (Tuan, 1976: 6)

The interest on place of this thesis is on the locational qualities, or what is called in this thesis the *patial qualities*, that space endorses through the experiential relation with the users.

Whereas space has been considered as the actual, the scientific, the exact, place has been widely seen as the fluid, the non-fixed. Edward Casey (1992), a distinguished philosopher in his inspiring and influential book “The Fate of Place”, says

“Common to all these rediscoverers of the importance of place is a conviction that place itself is no fixed thing; it has no steadfast essence.” (Casey, 1992: 286)

Lefebvre (1991) and others have mentioned that the concept of space is neither fixed nor static. For Lefebvre, since space is a social product it is a dependant on the constant social changes and rearticulating forces. Nonetheless, especially now that the concept of space is becoming responsive and interactive, space is considered also to be changing, non-fixed, universal but also personal and unique.

New elements allow multiple levels and the penetration of the inside with the outside. Motion is becoming an inseparable element of architecture.¹³¹ Time and

¹³¹ Interrelated realities appear both through the externalization of the private sphere (for example the concept of Big Brother) to the public and the internalization of the public domain to the private. One of the first examples of this interplay in the 1960s was the Pompidou Centre (Richard Rogers and

space distortion and the digitally and physically-fused space is *the common case*¹³² of contemporary architectural scenery. A new conception of space has begun, immersing the interrelation of the user to the environment, affecting both the phase of the design and the overall experience.

On the closing of his treatise “Space Time and Architecture”, Giedion (2008/1941) wrote:

“At the base of everything is the individual man. It is he who must be integrated in his inner nature, without being brutalized, so that his emotional and intellectual outlets will no longer be kept apart by an inseparable difference of level. To bring this fact into consciousness and try to overcome it is closely connected with the outstanding task of our period: to humanize- that is to reabsorb emotionally – what has been created by the spirit. All talk about organizing and planning is in vain unless we first create again the whole man, unfractured in his methods of thinking and feeling.” (Giedion, 2008/1941: 880)

Under this frame, a basic core concept of today related to space is brought to surface. At present, with the fusion of the physical and the digital space, space becomes simultaneously interactive and responsive; it becomes personal. Under this light, in this thesis the term *spatial sensitivity* is used in order to depict the ability of the users to construct and understand their space, creating a responsive relation through their use; as they experience, create and recreate its *spatial qualities*, they construct their personal atmosphere, their *aethersphere*.

5.2 Genius loci and technology

“... In urbanized industrialized and now globalised communities, informed by the mass media and advanced communications there is the possibility of interaction within whole communities of *strangers* Once the earth, land and space are transcended, there are no boundaries. Large number of people who have never met can share very similar values and sense that they are part of a larger community under the cloak of anonymity.”

Renzo Piano). The building of the Pompidou Centre was envisaged as a cross between “an information-oriented computerized square” and the centerpiece of a regenerated quarter of the city. It was designed to be a giant climbing frame of a twofold reflection; a reflection of the inside of the museum, the art, to the outside, the urban space and a reflection of the outside i.e. the city to the inside, the space of art.

¹³² The integration of public opinion to the shells of the buildings started in the 2000s and continues today and, of course, there are innumerable examples of the integration of the digital realm to the physical through the connection of the pervasive technological artifacts with the environment.

What happens now with the use of the pervasive digital technologies? Rowan Wilken (2004), media theorist, points out that nowadays, there is a shift from the conventional understanding of place as stable and fixed (*stabilitas loci*) to a place that is formed in and through mobility (*mobilitas loci*) (Wilken, 2004). Within contemporary network systems, space flows become disembodied from their cultural, *traditionally* familiar, historical and geographical meanings. Space of flow is altering the concept of space of places (Castells, 1996: 375). According to Castells, although the space of places continues to be the predominant space of experience, the logic of space of flow lies in basic concepts like place and identity. Today, with the use of pervasive digital technology, spaces are increasingly mixed, forming new multilayered *personal realities* and creating new individualized atmospheres, aetherspheres. Although space of places transforms into a space of flow, at the same time space of flow allows or excludes the fluidity of the space depending on the type of user and his/her relation to particular technologies, applications, group restrictions or privileged access. In the contemporary cloak of anonymity (voluntary or otherwise), the essence of *genius loci* is constantly being reintroduced and reestablished due to both familiar invited and uninvited guests, co-habitants, the digitally-enriched characteristics of the space, and to issues of spatial eliminations and spatial restrictions.

The influences of ubiquitous pervasive technologies to human existence are very important. Martin Heidegger was one of the first philosophers to contemplate on changes in human existence due to technology. In his essay "The Thing" (1950), he describes the possibilities of experiencing diverse spaces at the same time and the shrinking of time and space. According to Heidegger, *the abolition of distance* tends to create an experience where "everything is equally far or equally near", a feeling that all objects are massified, becoming a homogenous entity, a near and distant blur. The impact is a monotonous and one-dimensional living experience. In the same line of thought, so-called *globalization* seriously affects the way individuals relate to

places, the essence of locality, etc. According to Jean-François Lyotard¹³³ (1997), globalization has influenced the way we relate to the world. Identity is no longer strongly related to places and environmental characteristics, whereas it is more bonded to aspects related to possessions, interests, professions and relationships (Lyotard, 1997). According to Lyotard (1997), such concepts as dwelling and place are strongly influenced by technology. Technology acts as an accelerator. Lyotard also points out that humans are capable of adjusting themselves and eventually absorb technology as part of their symbolic background (Lyotard, 1997: 95).

Personal atmospheres, *aetherspheres*, as presented here include both physical and mental imaginary attributes, attributes that are sensed and experienced but that are sometimes difficult to talk about. People dream, combine memories and idealize situations, places and circumstances. In contemporary conditions the physical realm mixes with the digital but also the fictitious, creating personal atmospheres of semi-real fantastic places, *realities* of daydreams. According to Jacques Lacan, the real is already imbued with the imaginary (Coyne, 2005: 71). Cooper posits that the concept of imagination has two meanings: first, the capacity to experience mental images, and, second, the capacity to engage in creative thought (Cooper, 1992). In the realm of social media, place has been described as *imaginary real* (the users construct their personal place, with specific characteristics and attributes, moving in and out the pixels) (boyd, 2007). The personal atmospheres of our times are enriched with interactions, with cooperation and co-existence.

The genius loci of the aetherspheres of our times have both personal and social qualities that are being experienced and reformed in action. Aetherspheres consist of qualities that are created through and by the net communities that we are part of, creating a semi-personal and social atmosphere. The aetherspheres of our times are both personal and social at the same time, dealing with personal and public views, personal tendencies and social trends that are being experienced, created and

¹³³ Jean-François Lyotard (1924-1998), a French philosopher, sociologist and literal theorist, is well-known for his writings on postmodernism and especially on the effect of postmodernism upon the human condition.

recreated in action. Daniel Miller¹³⁴(2011), an anthropologist, in his book “Tales from Facebook”, argues that what matters relies on the fact that *people are a social network site* and not so that Facebook is a network site (Miller, 2011: 118). Facebook is the medium that facilitates human action and experiences.

As seen in the chapter on everydayness, technology¹³⁵ facilitates human actions and needs but also rearranges and reconstructs pre-established notions and understandings.

5.3 There is nothing more permanent than change

Heraclitus famously stated “The fundamental uniform fact in nature is constant change, everything both is and is not at the same time” or “No man ever steps in the same river twice, for it's not the same river and he's not the same man”, depicting the philosophy of flux and outlining the view of continuous motion and change. Change is currently a matter of discourse in fields related to virtual reality and present conditions. Foucault (1969), in a post-structuralistic approach regarding stability and absolute knowledge, describes change not as necessarily accompanied by a change in a given situation or a condition, but as an indefinite change of beliefs presented as a representational change of a moving discourse (Foucault, 1969: 19).

Marcus Tullius Cicero, illustrating stoic ideas concerning flux and change, wrote:

“The universe itself is god and the universal outpouring of its soul; it is this same world's guiding principle, operating in mind and reason, together with the common nature of things and the totality that embraces all existence; then the foreordained might and necessity of the future; then fire and the principle of aether; then those elements whose natural state is one of flux and transition, such as water, earth, and air; then the sun, the moon, the stars; and the universal existence in which all things are contained.” (Chrysippus, in Cicero, *de Natura Deorum*, i.)

Cicero's quote, within a stoic approach following the legacy of Aristotle's cosmogony, relates the subject to the outer, the containing to the container.

¹³⁴ Daniel Miller is an anthropologist who has contributed to the theory of consumption. In recent years he has worked extensively on the effects of social media upon society.

¹³⁵ See pp. 106-116.

According to stoic tradition the active substance, fate, or logos, is an intelligent *aether* or primordial fire, which acts upon passive matter.

Change within this frame of aether, the personal atmosphere of everydayness, elaborates not only the apparent change of conditions, but also the personal changes of our mood, mindset and approach. Today, in a changing world and/or within ephemeral conditions, the sense of being and belonging, producing and *prosuming atmospheres* are subjects of discourse within the areas of philosophy, religion, sociology, psychology, media, cultural studies, humanities and digital humanities. The fundamental concepts of insideness and place need to be readdressed considering the fact that change is constant, society is diverse, and so many of the *traditional realities* no longer make sense (Seamon and Sowers, 2008).

5.4 Immaterial aspects of architecture; the atmosphere

Besides the environmental qualities of the atmosphere there is also the cultural, the social, and the personal aspects of *the atmospheric*. Pallasmaa (2001, 2005) has written on the impact and the contribution of the senses to the architectural field. In Ghost 13 (2011), an international architectural conference, he gave a talk under the title “Space, place and atmosphere - peripheral perception in existential experience”. In his talk he paid attention to the fact that the general feeling of a place, *the atmosphere*, is not only sensed through the five senses but is also sensed through our cultural, social norms and tendencies.

Undoubtedly, objects and materiality play a significant role in the construction of the so-called physical world forming the material scenery of our everyday activities. Nonetheless, though, norms and tendencies contribute significantly to the experience of the prevailing atmospheres as well. The users as active components of the place construct their personal atmosphere of the place, their *aethersphere*. In this thesis the concept of atmosphere is mainly approached under this angle of view.

“The all-encompassing and instantaneous perception of atmospheres call for a specific manner of perception – unconscious and unfocused peripheral perception. This fragmented percept of the world is actually our normal reality, although we believe that we perceive everything with precision. Our image of

the world is held together by constant active scanning by the senses, movement and a creative fusion and interpretation of our inherently fragmented percepts.”
(Pallasmaa, 2011: 11)

Jonathan Hill (2006), discussing the experience of immaterial architecture in his book “Immaterial Architecture”, says,

“The complexity of the whole experience depends upon the user’s interpretation of what is present and/or absent. To experience the full character of the juxtaposition, requires therefore an understanding of the conflict, whether pleasurable or not, and speculation on an imaged space or object.”
(Hill, 2006: 73)

Hill (2006) argues that architecture has the potential to be defined by users and the way that they interpret their world of thought and experience. According to Hill (2006), the qualities that shape the experience of the users are manifested in the manner of reception. Introducing in architecture the idea of the *creative user*, Hill (2003) prefigured the possibilities of a co-created architecture. The author (2006) discussed the unquestionable existence of architecture as an atmosphere. He referred to atmosphere in architecture as a unique entity, separate from the objective, constructed reality. Articulating the value of being sensitized to experience, he explores the creative and imaginative value of this ambiguity.

Undoubtedly, atmosphere is materially constructed in a pragmatic sense. But, as seen by Hill (2006), Pallasmaa (2011) and others, spatial qualities are co-constructed by the users through their engagement, filtered through their norms and their active connection and interaction with their surroundings.

According to Zumthor (2006) and Hill (2003), objects contribute to the creation of a unique spatial atmosphere but users, in their turn as co-creators, enrich this atmosphere; through their experience the users create their personal atmosphere, their *aethersphere*. Undoubtedly, the synthesis of the material objects constructs the built reality but what can be further considered and distinguished is the structure and the possibilities that the construction offers us, to become co-creators and construct our personal atmosphere, our *aethersphere*. Considering, therefore, the atmosphere of a place, one need not dive into physiological, bodily aspects of the sensorium, of the pure experience through the analysis of our senses, but mainly

through the overall impression, the overall experience not merely through our senses but through the *perception* of the experience itself.

“As immaterial architecture is grounded in perception, each entry in the Index is a prediction, not a guarantee.” (Hill, 2006: 81)

Pallasmaa (2011) writes that the understanding of the character of a place is not perceived through precise and conscious observation but rather in a diffuse and peripheral manner. He highlights that this complex process fuses perception, memory and imagination.

“Experiencing, memorizing and imagining spatial settings, situations and events, all engage our imaginative skills; even the acts of experiencing and memorizing are embodied acts in which lived embodied imagery evokes an imaginative reality that feels similar to actual experience. Recent studies have revealed that the acts of perception and imagining take place in the same areas of the brain and, consequently, these acts are closely related. Even perception calls for imagination, as percepts are not automatic products of our sensory mechanisms; perceptions are essentially creations and products of intentionality and imagination.” (Pallasmaa, 2011: 7)

The experience and the use of space is appreciated, accepted and accommodated by the users creating their personal atmosphere, *aethersphere*. *Aethersphere* is perceived, used, experienced, reproduced by the user, personalized and subsequently reborn, ready to be consumed and reproduced. This is a schematic description of what is called in this thesis *prosuming aetherspheres*.

In the following paragraphs, attempts are made to form an understanding of atmospheric qualities as are experienced from the perspective of users in a phenomenological approach. The qualities are approached philosophically, sociologically and scientifically. Central philosophical positions and their contribution to the creation of common sense, general norms and issues related to social sciences contemplating generic forces of *spatial creation* and their impact upon the individual and society will be explored.

In his writings, Anthony Weston¹³⁶ highlights the impact of philosophy upon the way that we think about our environment. Specifically, he refers to the global environmental crisis as more than a crisis of policy, economics and governance,

¹³⁶ Anthony Weston is Professor of Philosophy and Environmental Studies and Chair of the Department of Philosophy at Elon University in North Carolina.

referring to it as a crisis that extends to philosophical issues; similar views are also put forward by Stott (1998), Demeritt (2006) and Stables (2010). Philosophy affects how we understand the environment and our ethics (Hall, 2005).

Aristotle's key concepts of *what is* pertain to the development of theories of being and its relation to objects, space and substance. In "Metaphysics"¹³⁷, Aristotle describes the *sensible substance*. Sensible substance, according to Aristotle, has form and matter, shape and an understanding of actuality.

"Hence in defining the nature of a house, those who describe it as stones, bricks and wood, describe the potential house, since these things are its matter; those who describe it as a receptacle for containing goods and bodies, or something else to the same effect, describe its actuality; but those who combine these two definitions describe the third kind of substance, that is composed of matter and form; for it would seem that the formula which involves the constituent parts is rather that of the matter. (...) What is a calm? Levelness of sea. The sea is the material substrate, and the levelness is the actuality of the form. From the foregoing account it is clear what sensible substance is, in what sense it exists; either as matter, or as form and actuality." (Aristotle in Metaphysics, 1043a; Korbilla, 2005: 258)

In phenomenological¹³⁸ points of view, the interdependent relevance of the world and its subjects is fundamental; our understanding of ourselves and everything we perceive occurs in terms of the world. In this view, the world is not the final product that everything has been conceived; the world is intertwined with human existence. Phenomenology therefore advocates that the *world* is a part of *Dasein*; human existence.¹³⁹ Therefore, the human world is always a lived-world, a *lifeworld*.¹⁴⁰ Lifeworld (German: *Lebenswelt*) is the world as immediately or directly experienced in the subjectivity of everydayness, the sum total of physical surroundings and everyday experiences that make up an individual's world, sharply distinguished from the objective¹⁴¹ *worlds* of the sciences, which employ the methods of the

¹³⁷ Aristotle in Metaphysics writes about the substance. And this is the substance of each thing, for it is the primary cause of existence (Korbilla, 2005: 258).

¹³⁸ Martin Heidegger describes phenomenology as "the science of phenomena" (Heidegger, 1977: 74).

¹³⁹ *Dasein* is a German word which literally means "being there", often translated into English as the word "existence". It is a fundamental concept in the existential philosophy of Martin Heidegger.

¹⁴⁰ The concept of *lifeworld* was introduced by Edmund Husserl (1936: 108-109).

¹⁴¹ Phenomenology does not attempt to eliminate scientific (objective) exploration, but argues that the objective world is not epistemologically foundational; instead it points to the foundational role of

mathematical sciences of nature. Lifeworld can be described as the horizon of all our experiences, a background upon which all things appear as meaningful, including individual, social, perceptual, and practical experiences. Therefore, lifeworld cannot be understood in a static manner, but rather as a dynamic horizon in which we live, and which *lives with us*. Our personal ways of being are influenced by the lifeworld but, at the same time, our ways of being contribute to the lifeworld's development, reformation and reestablishment (Sirowy, 2010).

As Gadamer (1995) writes:

“... the world in which we are immersed is the natural attitude that never becomes an object as such for us, but that represents the pre-given basis of all experience.” (Gadamer, 1995: 247)

Experience is context-related, but not relativistic. Through the lens of experience, universal values and specific conditions of *being* are rearticulated (Madison, 1997). Subjects, objects and *their world* are interconnected; these are the basic ingredients of the experience of a place.

Heidegger (1951) in “In Building, Dwelling, Thinking” approaches lifeworld, by introducing the concept of *fourfold* (*Geviert*). The elements of fourfold refer to the spiritual, cultural, social, and natural aspects of our world.¹⁴²

“By a primal oneness the four-earth and sky, divinities and mortals-belong together in one.” (Heidegger, 1977: 327)

Heidegger praises individuality in terms of knowing the within, the substance of the self, the sensible substance and the essence of the substance described by Aristotle in order to reach and experience the outside authentically. Authenticity is a subject that this thesis will be looking at as this chapter progresses, in terms of the authenticity of the subject but also of the authenticity of the objects, the authenticity of the place. The creation of an authentic environment in which to dwell follows the authenticity of the individual but also outlines an authentic experience.

human consciousness and lived experience. Within the frame of phenomenology, experience is a central discourse.

¹⁴² *Geviert* can be understood as the opposite of *Gestell*, a holistic imposition of a techno-scientific, instrumental rationality of the world. The word *Gestell*, meaning “framing” was used by Heidegger to describe the essence of technology that, in his view, was absolutely enframing. Whereas *Gestell* was the frame that technology superimposed to users, *geviert* is the holistic perception of each agent's world (Godzinski, 2005).

In his paper “The architecture of atmosphere”, Mark Wigley (1998) writes from the viewpoint that architects are creators of *atmospheres*, saying that an atmosphere is the aim and the overall outcome of an architectural development. Wigley (1998) emphasizes that even to enter a project (the phase of architectural design) is like entering a specific atmosphere.¹⁴³ Wigley argues that architects, regardless of their design philosophy, try during the phase of the representation to capture the less tangible effects of the building. This is often done by trying to create a particular atmosphere within and through their designs and representational modes. In design, very often the building affects its surroundings, and vice-versa. The weather conditions contribute to the mood of the project itself, as if its surfaces are crafted in a way that produces an ideal atmosphere. Somehow, good architecture is associated with good weather (Wigley, 1998: 21).

“In the end, it is the climate of ephemeral effects that envelops the inhabitant, not the building.” (Wigley, 1998:18)

Frank Lloyd Wright considered himself an architect of atmospheres. Wright argued that a good architectural atmosphere is produced by integrating every single detail according to a singular vision that appears to be an atmospheric *aura* of the actual building. The essence of the building blurs into the air, into the atmosphere. The air becomes an essence, an element of its architecture; in this way, a new fused atmosphere is created, the atmosphere of the interplay (Wigley, 1998: 20).

Wigley (1998) identifies Guy Debord as arguing in favor of *décor* in architecture, believing it to contribute to the construction of new dream worlds. According to Wigley (1998) in Amsterdam’s Declaration of 1958, Guy Debord and Constant Nieuwenhuys¹⁴⁴ (better known as Constant) argued that the reconfiguration of the city would start with the development of the *décor*. Some years later, Constant started an in-depth study into the means of creating ambiances and the

¹⁴³ A lot of architects and designers use the method of moodboards in order to enter into a specific atmosphere, or as a tool of exploration for searching the atmosphere they want to create. This method is also used as a communicational tool for describing atmospheres to their clients and/or audience.

¹⁴⁴ Constant Anton Nieuwenhuys better known as Constant, was a Dutch painter, sculptor, graphic artist, author, musician and architect.

psychological influence of the diverse ambiances upon inhabitants. This study was succeeded by the project under the title the “New Babylon”. For his “New Babylon”, Constant visualized a vast city in which citizens would pass from one leisure activity to another amid a constant interplay and switch of atmospheres. “New Babylon” was a vast project that lasted almost twenty years. Constant was very productive, creating numerous discrete and ever-changing atmospheres, an *infinite variety of ambience* (Wigley, 1998: 25). “New Babylon”, Constant’s proposed city, was structured within an endless series of models, sketches, etchings, lithographs, collages, architectural drawings, manifestos, essays, lectures and films. Constant believed that his project was a speculative image of a world to come, a world constructed by its users who would have control of the atmospheres that they would experience. In this way, social life would become architectural play¹⁴⁵ (Wigley, 1998).

In the book “The Activist Drawing: Retracing Situationist Architectures from Constant's New Babylon to Beyond” (Catherine de Zegher, Mark Wigley, eds., 2001), Wigley and de Zegher (2001) argue that Constant’s conception could be seen as the physical manifestation of the World Wide Web; a network of vast *sectors* representing a physical embodiment of the internet, where people organize their individual websites and wander limitlessly from site to site, from one atmosphere to the other. “New Babylon” was a fully automated city. Its inhabitants, freed from labor, *played* by endlessly reconfiguring their environment to suit their individual and collective desires, presenting an endless emotional fabric weaved with their desires and atmospheres (Laxton, 2001).

A core investigational aim of this thesis is to highlight the existing conditions and to illuminate the related overlooked aspects and values enclosed in the process of prosuming. The process of prosuming as implied in this chapter so far incorporates issues of the atmosphere in which the experience takes place. Attention is thus not only paid to the process of social media content and food prosuming, but also to the

¹⁴⁵ Following this line of thought, Constant insisted that in the future, traditional arts would be replaced by a collective form of creativity.

experience of prosuming in the particular atmospheres, constructing personal atmospheres-aetherspheres.

The following two quotations of Merleau-Ponty and Husserl show the relationship between realizing *a* personal atmosphere and *the* personal spheres of others as the backbone of a first form of understanding and communicating:

“There must be, then, corresponding to the open unity of the world, an open and indefinite unity of subjectivity. Like the world's unity, that of the I is invoked rather than experienced each time I perform an act of perception, each time I reach a self-evident truth, and the universal I is the background against which these effulgent forms stand out: it is through one present thought that I achieve the unity of all my thoughts ... The primary truth is indeed *I think*, but only provided that we understand thereby *I belong to myself* while belonging to the world.” (Maurice Merleau-Ponty, *The Phenomenology of Perception* 1945: 406–407)

“... in living with one another (Miteinanderleben) each can take part in the life of others. Thus in general the world exists not only for isolated humans but for the human community; and this is due to the communalization (Vergemeinschaftung) of even what is straightforwardly perceived.” (Husserl, 1936, cited in: Moran, 2005: 221)

Experience as studied within the realm of phenomenology has been differentiated from the rationalistic and the empirical approach of reality. The methods and the approaches applied have been open to criticism for being inter-subjective, and for neglecting the social sphere and dimension. In these quotations, though, Husserl (1936) and Merleau-Ponty (1945) praise the subjectivity of the experience as understood and conceived to be a segment of the world in which it takes place. The *experiencee* experiences his/her experience into and through his/her dwelling. The inner dwelling is constructed metaphorically, but also literally, into the space.

5.5 Aura

According to a simplified definition of the word *aura*, the aura of an object or a place is the combination of its *cultural and personal significance* for a user or group of users. According to the Online Oxford Dictionary:¹⁴⁶

aura:

¹⁴⁶ <http://oxforddictionaries.com/definition/english/aura?q=aura+>

Origin: late Middle English (originally denoting a gentle breeze): via Latin from Greek, “breeze, breath”. Current senses date from the 18th century.

The distinctive atmosphere or quality that seems to surround and be generated by a person, thing, or place: the ceremony retains an aura of mystery. In spiritualism and some forms of alternative medicine a supposed emanation surrounding the body of a living creature and regarded as an essential part of the individual: emotional, mental, and spiritual levels form an energy field around the body known as the aura.

In his essay “The Work of Art in the Age of Mechanical Reproduction” (1936), Walter Benjamin writes critically about the introduction of mass production on the concept of aura. The concept of aura which was proposed above with reference to historical objects may usefully be illustrated with reference to the aura of natural ones. We define the aura of the latter as the unique phenomenon of a distance, however close it may be. If, while resting on a summer afternoon, you follow with your eyes a mountain range on the horizon or a branch which casts its shadow over you, you experience the aura of those mountains, of that branch. This image makes it easy to comprehend the social bases of the contemporary decay of the aura (Benjamin, 1936: III).

Benjamin contemplates the authenticity of artworks in the era of reproduction. In Benjamin’s approach, *aura* is defined as *the unique phenomenon of a distance*, however close it might be. Through mass production, this distance is diminished.

“Namely, the contemporary masses desire to bring things *closer* spatially and humanly, which is just as ardent as their bent toward overcoming the uniqueness of every reality by accepting its reproduction.” (Benjamin, 1936: II)

According to Benjamin (1936), with the onset of the reproduction of mass culture,¹⁴⁷ the concept of *exhibit* is for the first time praised over the ritual; reproduction detaches the reproduced object from the domain of tradition (Benjamin, 1936).

Lately in architecture, aura has been used to intensify the meaning of atmosphere. In his book “The Environmental Imagination: Technics and Poetics of the Architectural Environment”, Dean Hawkes (2008) writes,

“even if Peter Zumthor¹⁴⁸ doesn’t like it, the word *aura* is useful here. *Atmosphere* is not enough.” (Hawkes, 2008: 216)

¹⁴⁷ Following on from Marxist theory and the *dialectic thinking* of the Frankfurt School and Theodor Adorno, Benjamin praises the authenticity of creation as opposed to mass production.

¹⁴⁸ Referring to Peter Zumthor’s Therme Vals

The removal of the aura implies the loss of any sense of the *unreachable*, the divine, the mysterious, a distance that according to Benjamin (1936) is created between and by the authenticity of the thing and the observer. Within the same line of thought stands the approach of Yi-Fu Tuan (1976), who correlates the aura of a place with its authenticity.

What is place? What gives a place its identity, its aura? (Tuan, 1976:4)

According to Benjamin's (1936) view, reproduction and mass production technologies destroy the authenticity of unique and remarkable objects (Miller, 2011: 23). Aura, as approached by Benjamin (1936), has been highly influential with regard to issues related to digital culture. Manovich (2001) used Benjamin's (1936) argument, connecting it to Paul Virilio's (1992) *big* and *small optics*. *Big optics* refers to the ability to instantly communicate on a global scale, whereas *small optics* refers to distances in terms of geometric perspective. According to Virilio (1992), *big optics* creates a situation where distance and space no longer have a meaning. It is claimed that agents within the contemporary digital culture are encouraged to view the world in such a way that all information, taken from across the globe, loses any personal or geographical distinctions (Miller, 2011: 24). Today this idea is extended in the domain of social media networks. Vincent Miller (2011), in his book "Understanding Digital Culture", writes:

Social network profiles link friends from different periods of life, childhood, university, work as well as family and brief acquaintances in a timeless and spaceless networked collection. In this environment it seems quite reasonable to suggest that the accessibility created by the age of networked digital reproduction has accelerated the demise of the contextual link between cultural object, space and time (Miller, 2011: 24).

The concept of *aura* as described in this section is helpful in order to approach *a difference* in the experience of things and places, mainly due to the change of production technologies. This approach has been inspiring in contemplating issues related to the *aura* of things and places as experienced in prosuming practices and especially the plausible experienced *difference* between the prosuming practices on

the physical and the digital domain of social media networks. Benjamin (1936) considers the aura of things produced in a traditional production line and questions its existence in mass produced and reproduced things after the Industrial Revolution. He claims that this change affects issues of authenticity and subjects related to cultural and personal significance. Nowadays, prosuming practices in the digital domain of social media networks mix a traditional way of personal production but also involve a stage of reproduction and mass production of the product originally created by the user. Moreover, this multiple process of digital prosumption and the fusion of the physical and the digital realm mold a unified aura of diverse types of presence. These are interesting remarks that will highlight issues of authenticity and the essence of personal significance within the process of prosuming in the contemporary conditions of everyday life.

5.6 Difficult to express; the inexplicable *genius loci*

“However dead the material of these rocks might be, they still seem to
communicate to us in a non-verbal way.”
Melvin Moti (2012)¹⁴⁹

As mentioned in the previous section, the word *aura* is useful because the word *atmosphere* is not enough to describe the experienced. Richard Coyne (2005) in “Cornucopia Limited” says

“Words do not have sharp boundaries, but are always ambiguous, with multiple meanings. The meaning of the word does not reside in the fixity of some definition, but in the relationship of the word to its context, the context being formed around it, the whole work, the context of culture, the situation of reading or listening and all that has gone before- a panoply of uses and contexts in which the word has participated.” (Coyne, 2005: 175)

As it is succinctly put in Melvin Moti’s (2012) quotation referring to his exhibition “One Thousand Points of Light” at the National Museum of Scotland, Edinburgh, in 2012, the *dead* materials express in a non-verbal way what they had to say. Either approaching a theme under a structuralistic perspective (signs, the signified, the

¹⁴⁹ Cited in Miller, 2012

signifier and the decodification) or under an existential phenomenological approach, some things are difficult to express and to communicate.

According to Levinas (2003),

“every verbal signification lies at the confluence of countless semantic rivers. Experience, like language, no longer seems to be made of isolated elements lodged somehow in a Euclidean space... [Words] signify from the *world* and from the position of one who is looking.” (Levinas, 2003: 11-12)

Offering a different perspective, Stephen Tyler (1987), an anthropologist, discusses the commonplace:

“Topical mention alone is sufficient for the hearer’s location of the discourse within a background of commonplace knowledge.” (Tyler, 1987: 77)

Topoi elaborate knowledge resembling the mnemonic devices of classic western rhetoric (Yate, 1966). According to Tyler (1987), *topoi* are not only means of remembrance but they may also act as targets of emotions. *Topoi* include both emotion and reason, a feeling of belonging that comprises an individual and cultural identity (Bailey, 1983). Individual and cultural identity work together to form the reality; common places and commonalities establish personal views, memories and beliefs and form *personal* realities and atmospheres that are sometimes difficult to express or communicate.

Stephen Tyler (1987) brought to surface the unsaid and the unspeakable in the domain of language studies and culture. Tyler (1987) proposed the use of a kind of linguistics that would appreciate language in not an absolute and direct way. According to his approach, language is appreciated as an indirect discourse that speakers and hearers negotiate, amend and reaffirm through communicating (Tyler, 1987: 147). This way, language is a vehicle of semi-clear meanings that are made clear through a process of re-affirming and further communication. Following the concept of *genius loci*, people create meaningful existential spaces, creating personal *spirits of place*¹⁵⁰ which seem difficult to fully describe and can only be evoked rhetorically (Strecker, 2000).

¹⁵⁰ Aristotle in “Metaphysics” writes about the sensible substance «αἰσθητὴ οὐσία» “aisthiti ousia”. The sensible substance is *sensed*, rather than understood. It is experienced, yet it is difficult to describe.

5.7 Atmosphere-aethersphere: the approach and the contribution of this thesis

A presentation of the synonyms of the word “atmosphere” outlines the richness and diversity but at the same time the unifying concept of atmosphere. Atmosphere: ambiance, impression, feeling, feel, mood, tone, air, environment, surroundings, character. In this chapter the concept of atmosphere and the notion of placeness as approached by sociologists, philosophers, and architects are explored. The notion of atmosphere is presented in its various interpretations, through time, in early and latter philosophical writings and as a topic of discourse in phenomenological studies. The relational concepts of space, place, placeness and aura are explored alongside their associated notions of dwelling, insideness and outsideness.

Placeness as presented here has physical (specific characteristics of the space) and mental attributes; a sense of belonging (Heidegger, 1953; Norberg-Schultz). It also has personal and social insideness and outsideness (Lefebvre, 1976, 1981, 1991; Relph, 1976), rational, emotional and imaginary characteristics (Bachelard, 1957; Pallasmaa, 2011).

Benjamin (1936) described aura as the distance that an object creates, and noted its absence in the mass production of the market. Prosumption involves a phase of personal creation and, according to Benjamin (1936), incorporates the distance between the agent and the products. In digital prosumption, personal atmospheres-aetherspheres are a mosaic of the personal creations and the multiplications of these creations. The impact of these differences between the physical and the digital phase of creation on the experience of prosuming practices and the notions involved are aspects that this thesis will attempt to reveal. Our aetherspheres are perceived and communicated through tendencies and norms and the technology of each age. At the same time, the prevailing atmosphere of each époque is interconnected with values and notions, cultivated and derived from issues of everydayness.

The issues developed studying topics such as those outlined above, pertain to the core subjects of the thesis and will be very helpful for the foundation of the vocabulary that can be used in the analysis of data and the discussion.

CONCLUDING REMARKS ON LITERATURE REVIEW

In the first five chapters a literature review on the basic notions of this thesis has been conducted. This part is fundamental to the whole research since the basic notions dealt with in this thesis are explored as they are presented by the academic and scientific community so far and discussed in detail. Moreover, this process brought to surface aspects that are not well explored yet (e.g. the correlation of a physical and digital prosuming practice, the study of food prosuming practices as a research tool for further use in the research conducted in the digital domain) that can be investigated through this study. Furthermore, the literature review has been a valuable guide to develop and apply the empirical research carried out and presented in this thesis.

Human beings have existed on Earth for around half a million years. Agriculture has been present for no more than 12,000 years and civilizations sprung up a mere 6,000 years ago. Yet, perhaps a much greater change has happened to social institutions and to modes of life in the last two or three centuries than it has in any other time of existence. Industrialisation and the free market have acted as the main lever of change. As it is often said, we are now living in an age of rapid social change. Social scientists identified three major factors that influence social change: physical environment, political organisation and cultural factors. Cultural factors include religion, communication systems and leadership (Giddens, 2001: 35). In addition, one cannot fail to agree with Giddens's (2001: 45) brilliant remarks about the impact such changes. He wrote:

"Partly because of the pace of electronic and digital communication we are living in a world of change where cultures and societies are much more interdependent. Social, political and economic connections transcend borders between countries that decisively dictate the fate for those living inside of them.

In terms of countries' global interdependence, we all live much closer together, much more in each other's *backyard*." (Giddens, 2001:45)

With the rise of Web 2.0 and user-generated content within the realm of social media, we not only live in the backyard of others in globally interconnected countries but we also live in the backyard of the citizens of our personal world. Everydayness is challenged and enriched with practices of digital prosumerism, practices based on sharing and the *ethos* of mutual collaboration and connectivity (Botsman and Rogers, 2010). Values and norms related to the ethos of prosuming practices are readdressed and challenge issues of *place* and *self-identity*. Under a phenomenological approach, values, social meanings and institutions are interrelated with issues of *self-awareness* and the way that place is constructed, understood and experienced. They are deeply embedded in society and could be challenged under the power of different everyday practices. This is the core theme of this thesis and these are the reasons for its significance. This thesis suggests that it is vitally important to study the contemporary emerging conditions in relation to past pre-established ones and draw conclusions for their potential evolution and their impact on a *personal, social* and *patial* level.

In the following chapters we look into the empirical research conducted in prosuming practices in order to clarify the attributes involved in the contemporary prosuming ethos and address the contemporary status of issues related to *patial* qualities, spatial sensitivity and self-awareness.

6 METHODOLOGICAL ISSUES

6.1 Research questions and aims

The question that emerged at the outset of this study with regards to contemporary everydayness concerns the way in which digital media, and in particular social media, influence or alter the use and creation of basic concepts and values related to individuality and the concept of place. This theme was approached through research of prosumerism in food and in social media.

The approach of this theme was considered under the lens of phenomenological research. The nature of the investigation, but also the specificity of the theme, highlighted phenomenology as an appropriate research method. The core theme of *lifeworld* nicely epitomizes our area of interest in this thesis. Lifeworld, Husserl's (1936/1970) *lebenswelt*, is a core theme of focus and contemplation in phenomenology. Lifeworld is the world that is lived and experienced. Todres (2006), a psychologist and qualitative researcher, defines lifeworld as the world "that appears meaningfully to consciousness in its qualitative, flowing given-ness; not an objective world "out there", but a humanly relational world" (Todres, 2006: 55). Lifeworld is the place of interaction between ourselves and our environment, the world within and in which we dwell meaningfully together (Garza, 2007).

This research contemplates notions and concepts of the lifeworld under contemporary conditions. The aim of the research is to describe phenomena as experienced in everyday life today and highlight subjects of interest related to contemporary conditions of life and the formation of basic ideas around *placeness* and individuality. In particular, this research's questions involve the contemplation

of concepts concerning the notion of *place* and *self-awareness* in prosuming activities of food and social media.

Inspired and guided by Ervin Goffman's frame analysis, the discussion and the findings are established in order to clarify and outline the implicit rules of each case (food and social media content prosuming activities) accordingly. Understanding the principals of prosumerism as applied so far in food is the base frame of prosumerism. Testing this frame in the case of digital prosumerism brings to the surface similarities and differences, suggesting a transformation of the term and the values involved.

Phenomenological theorists suggest that there are certain essential characteristics of the lifeworld, such as a person's sense of identity, embodiment, sociality, spatiality, temporality, project, discourse and mood-as-atmosphere (Finley, 2008, 2009; Ashworth, 2003, 2006). These interconnected elements (Ashworth, 2003) act as a lens that helps the researcher to view and analyze the values and the essential characteristics involved in prosuming practices. The identification of these basic characteristics within the prosuming activities of food and social media were the basic guidelines of this research analysis.

Therefore, a methodology based on phenomenology using frame analysis as a guideline of understanding and analyzing the data fits the nature of the subject of this research, the basic question and the main aim. However, during the progress of the research, *sharing* has been identified (at an early stage) as a key element of prosuming practices. In order to address issues of impression management, Ervin Goffman's dramaturgical approach was a useful tool.¹⁵¹ Ervin Goffman's dramaturgical approach of *self-presentation* in everyday life has been proven very helpful as well in order to address issues of *self-identification* and *self-reflection* that prosumerism as a practice of popular creation involves by definition.

¹⁵¹ See pp. 87-91.

6.2 Research methods

According to Lester (1999), the purpose of the phenomenological approach is to highlight the specific, to identify phenomena in ways that are perceived by the participants in a situation. Epistemologically, phenomenological approaches are based in personal knowledge and subjectivity, and emphasize the significance of individuals' perspective and interpretations (Lester, 1999).

A significant issue in phenomenology and in this research is accuracy, both in the data collected, the analysis of the data and in the mode of presentation. Accuracy related to objectivity, subjectivity and relativity have been themes of discourse in the area of phenomenological research. Phenomenologists do suggest modes *beyond* the scientific, such as art, literary prose and poetry. They seek methods that retain their concrete, mooded, sensed, imaginative, and embodied nature (Finley, 2009).

Van Manen¹⁵² (2007) writes,

“not unlike the poet, the phenomenologist directs the gaze toward the regions where meaning originates, wells up, percolates through the porous membranes of past sedimentations—and then infuses us, permeates us, infects us, touches us, stirs us, exercises a formative affect.” (van Manen, 2007: 12)

Van Manen highlights in his writing that the balance between science and art is continuously shifting; this depends on the nature and the stage of the research (van Manen, 1990, 2007). Phenomenology, according to van Manen (1990, 2007), should be like a poetry project and the writing-up of any phenomenological research into an artistic dimension should stir our professional sensibilities (van Manen, 2007: 25).

Different forms of phenomenology are demanded according to the type of phenomenon that is under investigation and the kind of knowledge the researcher is looking for (Lester, 1999). It is worth mentioning that the emergence of phenomenological research was in the domain of psychology and was initiated by Giorgi in the 1970s. Giorgi's concept was an approach that focused mostly upon the description of the experience (the descriptive empirical phenomenology), aiming to study essential structures in a Husserlian approach in order to reveal the invariant

¹⁵² Van Manen, an emeritus professor in the Faculty of Education in the University of Alberta, has extensively contributed to phenomenology and to the participation of phenomenology in pedagogy and education.

qualities of a phenomenon and its meanings (Giorgi, 1994). Under this general frame a phenomenologist initiates his approach with a particular example of the phenomenon and imaginatively presents variations in order to distinguish the essential characteristics, excluding particular and accidental incidents (Finley, 2009). Since then, phenomenology as a method of approach and research has been used in such diverse fields as architecture and medicine. Under the general framework, variations of the method have arisen. The most dominant schools focus on the lifeworld, the lived experience and the hermeneutic.¹⁵³ In particular, the hermeneutic highlights the role of the researcher and the relational research approach that focuses upon the process of the research (Finley, 2009).

In her thesis “Phenomenological Concepts in Architecture, Towards a User-Oriented Practice” Sirowy (2010) cites the view of Perez-Gomez¹⁵⁴ (1999), who suggests phenomenological hermeneutics as the most relevant meta-discourse for architecture.

“Phenomenological hermeneutics is a way towards a non-instrumental, non-reductive relationship with practice. This is achieved through the explicit affirmation of the embeddedness of the observer in the observed context and an un-hierarchising mediation between the intrinsic and extrinsic aspects of a given situation.” (Pérez-Gómez, 1999: 73 cited in Sirowy, 2010: 33)

In this thesis, mainly methods of phenomenology and hermeneutic phenomenology were adopted. In both phenomenology and hermeneutic phenomenology, data can include the researcher’s personal reflections on the topic, information gathered from research and participants, and depictions of the experience outside the context of the research project itself, including the arts, such as poetry and painting (Polkinghorne, 1989). Whereas descriptive phenomenology as outlined above is distinguished from hermeneutic phenomenology, the author and other researchers approach description and interpretation in unity. In this respect, specific research may be more or less interpretative; traditional boundaries between description and

¹⁵³Within hermeneutic phenomenology, there are variations such the reflective Lifeworld Approach, Interpretative Phenomenological Analysis and Embodied Enquiry the Critical Narrative Analysis (CNA) (Garza, 2007).

¹⁵⁴Alberto Pérez-Gómez is an architectural historian, a well-known theorist who has written extensively on issues related to phenomenology.

interpretation would be difficult to apply to phenomenological ethics that praise individuality and creativity (Langdridge, 2008: 1131).

“The heart of all phenomenology is the description of *the things in their appearing* focusing on experience *as lived* and that remains true for all of the various types of methodology that make up this particular qualitative family.” (Langdridge, 2008: 1132)

Subsequently, phenomenology and hermeneutic phenomenology were both used in this thesis as investigational methods, not as two different approaches but as an umbrella of a unified research method. The use of hermeneutic phenomenology enabled the exploration of participants’ experiences with further abstraction and interpretation by the researcher based on her theoretical and personal knowledge. This interpretive process was enriched with further engagement with the participants and contemplations with her supervisors and colleagues. Hermeneutics added the interpretive element to explicate meanings and assumptions in the participants’ experience that they themselves may have had difficulty in articulating, for example, tacit practice knowledge (Crotty, 1998). The hermeneutic circle involved going back and forth between experiencing an event or a situation and giving meaning to it. The same process occurred when analyzing data and especially the transcribed interviews. Communication and language are intertwined and, as phenomenologists suggest, hermeneutics offer a way of understanding the research of human experiences captured both through language and in context (van Manen, 1997).

Within phenomenological research, there are certain aspects that need attention, aspects that very often are open to criticism. Phenomenological research is a process that penetrates the complicated realm of experience and narrations of personal stories, but also theories and ideas. The best phenomenology highlights this complexity, this ambiguity and the ambivalence of participant experiences. The integration of opposites is common within phenomenological approaches and demonstrates a holism of the experience analyzed (Dahlberg, 2008). Another point of attention within this approach is the danger of presenting definite concepts and

norms when they are not (Finley, 2009). All the above have been taken into account in the process of the research.

Phenomenological research involves gathering information and perceptions through diverse types of qualitative methods (Finley, 2009). Thus, phenomenological approaches, exclusive to the diverse approaches that may come with the specific typology of the research approach, are dynamic also due to the ongoing development of the field of qualitative research that is itself evolving. The basic research method was in-depth interviews and involved 35 in-depth interviews. Hermeneutic phenomenology has been chosen as well since the research of this thesis involved the interpretation of meanings, notions and values enclosed in prosumerism. In order to approach the meanings and the notions involved, the researcher has chosen as supplementary research methods aesthetic expressions through sketches and poetry and methods of personal reflection through personal blog-diaries based on the author's own introspective accounts.

In order to address further issues related to *self-presentation*, Ervin Goffman's dramaturgical approach¹⁵⁵ of *self-presentation* in everyday life has been proven very helpful. For this reason, supplementary methods of further engagement with the participants, such as cooking and eating together and sharing meals, were chosen as a supplementary research method.

This kind of method is often used in the frame of an ethnographic research of a cultural phenomenon. In this specific research these methods were used in order to support the main research, conducted under a phenomenological approach and address further findings. The main focus of this research was laid on the meanings that the agents have attached and enclosed in the personal process of prosumerism; on the way that they perceive and understand it and not so much on the study of prosumerism as a phenomenon. To do this, the interview was chosen as the main research tool (comprising, under a phenomenological approach, personal reflections, sketches, pieces of writing, etc.). Supplementary research tools such as cooking and eating together, the telematic dinner and the public intervention were

¹⁵⁵ For more information on the subject see pp. 74-78.

implemented on a second stage, during the process of the analysis of the data collected and worked as an aid in order to approach subjects, such as the process of *sharing*, that were proven to be of significance.

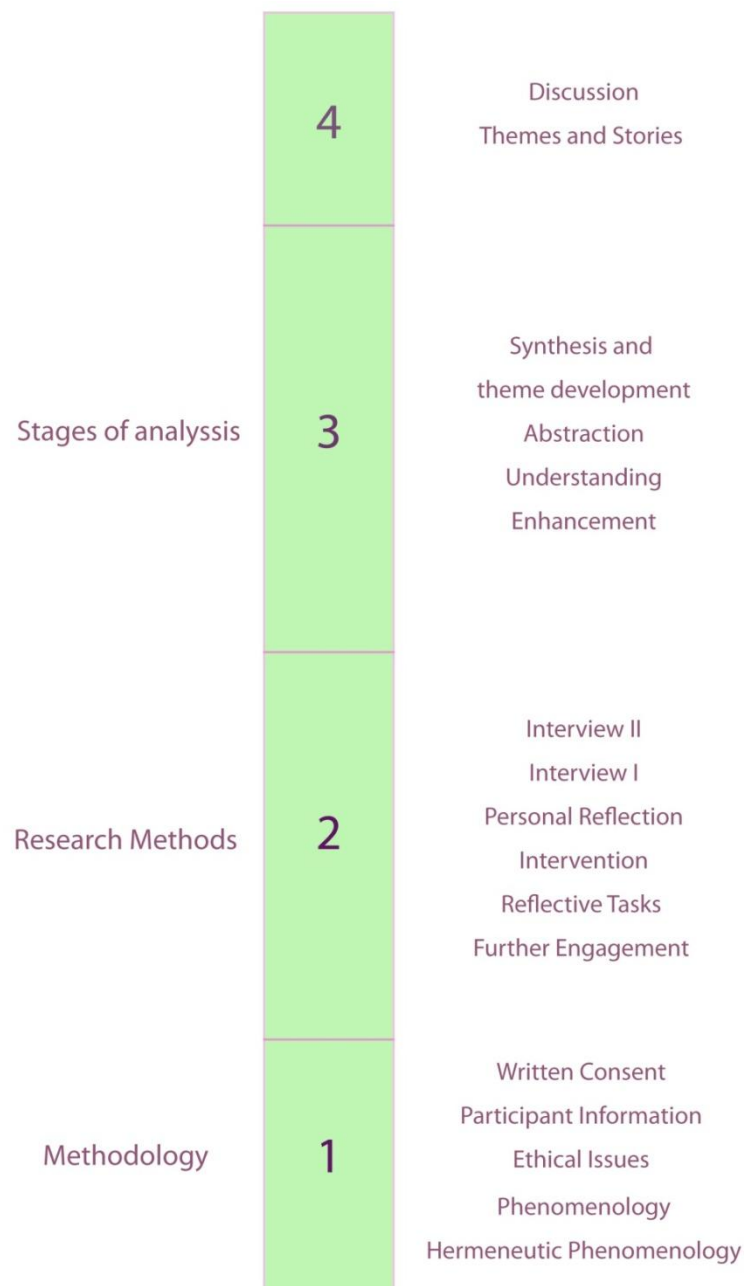


Figure 7. The outline of the stages of the phenomenological approach of prosuming activities in everyday life.

Ervin Goffman's frame analysis has served as a tool of inspiration and guidance for the formation of the findings and the discussion. Under the light of frame

analysis, the basis of all actions belong to a frame alignment. Frame alignment is a necessary condition for action and participation. The precise nature and the intensity of the process is typically an interactional and ongoing phenomenon that is extremely variable (Snow et al, 1986). In some cases, though, the proposed frames fail to fit with conventional rituals and preexisting frames (Snow et al, 1986: 473). In these situations, what occurs is a frame transformation. According to Goffman (1974), these transformations occur as a keying (tuning) in the old institutions, as a keying upon an older frame relative to the one that is being reformed (Goffman, 1974: 43). In this research, understanding the principals of prosumerism as applied so far in food is the base frame of prosumerism. Testing this frame in the case of digital prosumerism brings to the surface similarities and differences suggesting a transformation of prosumerism and the values involved.

Following Goffman's (1974) view on frame transformation, this thesis defines the basic activities, values and events that are meaningful from the standpoint of the primary framework, food prosumerism, in terms of the framework of social media prosumerism. According to Goffman (1974), what is involved is a systematic alteration that radically reconstitutes what participants might see as "what is going on"(Goffman, 1974: 43).

According to Goffman (1974), when an error or an alteration in framing occurs, what could possibly happen is that new values are planted and nurtured. Old meanings or understandings are discarded and invalid beliefs or misframings are eventually reframed in such ways that make sense in the new conditions (Goffman, 1974: 308).

It is apparent that conditions change. Goffman (1974) highlighted the importance of identifying the keys of each situation. Key, in Goffman's horology, is

"the set of conventions by which a given activity, one already meaningful in terms of some primary framework, is transformed by the participants to be something quite else." (Goffman, 1973: 43-44)

A key does not refer to individual perceptions, but rather to what Goffman elsewhere has called *mutual focus of attention*, or *mutual awareness*. This kind of mutuality has also been referred to by others as *inter-subjectivity*, *shared awareness*, or

attunement. Keying has been important in this research. Identifying misunderstandings and differences, but also similarities in food and social media content prosumerism, brought to the surface the keys and the basic characteristics of the frame transformation in prosuming activities.

The transformations in prosuming practices occur firstly in domain-specific and eventually in global interpretative frames. The domain-specific changes involve changes in the patterns of presumption, particular tendencies and habits. The global transformations that might subsequently occur involve aspects that introduce new values and norms. The transformation of domain-specific interpretive frames refers to self-contained changes such as habits, self-perceptions and specific consumption patterns. Domain specific frames are giving new meanings and rearrange activities in ways that were previously inconceivable. These transformations provoke transformations of global interpretative frames that include changes that are broadened as a master frame (Snow et al, 1986: 474-5).

6.3 The research methods of prosuming activities in everyday life

The interviews

The method of interview was chosen as the basic methodological approach to investigate the subject of prosumerism in everyday life. The researcher, within the frame of phenomenological research, wanted to access the experience of prosumerism through the *eyes*¹⁵⁶ of the participants. Moreover, the theme of prosumerism in food in particular has not been covered in detail in the literature and in this respect the bibliographic information (Xie, 2005; Xie and Troye, 2007) is rather limited up until today. Consequently, the personal testimonies of the participants were of great importance for this research. Since the research is

¹⁵⁶ Although the researcher has done field studies with cooperative cooking and eating practices, she came to the conclusion that in-depth interviews were more appropriate as a main investigational tool, bringing to the surface the way in which interviewees acknowledged their experiences by highlighting what was of importance to them in their everyday life. Further engagement such as cooperative cooking and sharing dinners with the participants clarified aspects that were revealed through the interview (such as sharing).

interested in everydayness and concerns the common themes of food and social media, the target group was not specialized. Following the guidelines of phenomenological and hermeneutic phenomenological research, the participants were informed about the subject of the research and consented to share their experience.¹⁵⁷ The range of participants was diverse enough to increase the possibility of rich and wide-ranging stories about their particular experiences (Polkinghorne, 1983; van Manen, 1997). The research continued the engagement with the participants. The researcher interviewed 30 participants regarding food prosumerism; their ages ranged between 23 and 78 years, they included both males and females (16 female and 14 male). Whereas individuals choose particular products and brands to communicate an identity, create a lifestyle and express its meaning to society as seen in the literature review,¹⁵⁸ prosuming practices have mostly been associated with the whole process of the practice and with immaterial values, and not so much with material objects and their symbolic significance. As a consequence, the choice of the interviewees was not driven out of concerns related to class and/or gender.¹⁵⁹ What was important for the researcher was to interview the participants in person, and to further engage with them. This is why all the interviewees were located in Edinburgh.



Figure 8. The main research method was in-depth interviews. The interviews of Cathy (19/09/2011), Claire (18/09/2011) and Eve (16/10/2011)

The researcher analyzed the results of the interviews, coming to some conclusions regarding the basic characteristics of food prosumerism. Afterwards,

¹⁵⁷ See Appendices 1,2

¹⁵⁸ See p117

¹⁵⁹ The only restriction was related to the fact that the interviewees had to have a personal engagement with food prosuming practices. However, the range of food prosuming practices is wide and consequently most self-reliant agents could be a potential interviewer.

the researcher conducted an interview to acknowledge the findings with regard to social media prosumerism. In this section there were five interviewees¹⁶⁰ within the range of 28 to 52 years old (two males, three females). Four of the participants also took part in the food prosuming practices interviews; the fifth was a 52 year-old female who was extremely familiar with social media.¹⁶¹

Semi-structured interviews were preferred. Semi-structured interviews allowed the researcher and the interviewees to interact and to shape the discussion accordingly. Although the researcher had a rough idea of the specific topics of interest, the discussion was to some extent open to move in new directions, depending upon the interviewees' experiences. The process of the interview resembled the dance of a couple which Esterberg (2002) rigorously describes as "a dance in which one partner must be carefully attuned to the other's movement" (Esterberg, 2002: 87). In terms of methodology, a prototype was tested with two participants, rearticulated and finalized. The interview contained mostly open-ended questions that gave the primary initiative to the interviewees to express their views and experiences. At some points, if asked whether she felt it would encourage the participant to continue his/her narration, the interviewer would express personal views, reflecting on the interviewees' narration. The exact time of the interviews varied from 45 to 90 minutes, depending upon the participant. All interviews were transcribed verbatim. The transcriptions, the video recording of the observation and all written documents collected from the participants comprised the texts that were used for data analysis.

The framework

Tia DeNora, a well-known sociologist, gives rise for a sociology of music, a descriptive informed theory of music in her book "Music in Everyday Life"

¹⁶⁰The interviewees were fewer, numbering five for three reasons. Firstly, the research was conducted in order to acknowledge the pre-established findings of food prosuming practices. Secondly, the landscape of social media is dynamically changing and the practices involved are thus difficult to monitor. Lastly, the literature review on digital prosuming practices offered a significant aid, highlighting sections that were difficult to research. Also, time restriction is always a factor in empirical research which must be acknowledged and actions prioritized accordingly.

¹⁶¹It is part of her working duties to administrate social media accounts.

(2010/2000). DeNora's work has been inspirational for this research. In her work, DeNora (ibid.) uses personal testimonies in order to approach music in everyday life, the significance and the role of music in society, and the *technology of the self* (DeNora, 2000, 1999). DeNora (2000, 1999) explores music both as personal and social powers. DeNora (2005) acknowledges music as a resource for agents' production (DeNora, 2005: 156).

Music and food, it could be argued, share similarities in the way that they are used in everyday life.¹⁶² Food and music follow, and are created through, social norms, personal preferences and usages. DeNora (2005, 2011) sees music in everyday life as a reciprocal active component in the composition of society; music is influenced by the situation in which it is undertaken but it also influences the formation of the social fabric it refers to, in action (DeNora, 2011). DeNora's (2005, 2000, 1999) approach worked as guide with regard to the methods used and the analysis of the data in this research.

Phenomenological theorists suggest there are certain essential characteristics of the lifeworld such as a person's sense of identity, embodiment, sociality, spatiality, temporality, project, discourse and mood-as-atmosphere (Finley, 2008, 2009; Ashworth, 2003, 2006). These interconnected elements (Ashworth, 2003) acted as a lens, which helped structure the interviews and analyze the data. In the research, what was of particular interest was the way in which agents experienced these notions while being engaged in prosuming activities.

¹⁶² Food and music are means of constructing ethnic and group identities. On a personal level, they play a significant role in constructing self-identities. Food and music create ambience and "atmospheres"; they are means of recalling personal and social norms and tendencies, generating moments to cherish. Both food and music are used as expressive vehicles of affection and care, but also power and esteem. They are also very often experienced simultaneously. Food and music appear as complementary means of expression on a personal and social level; in private moments, social gatherings, festivals and other occasions of entertainment.

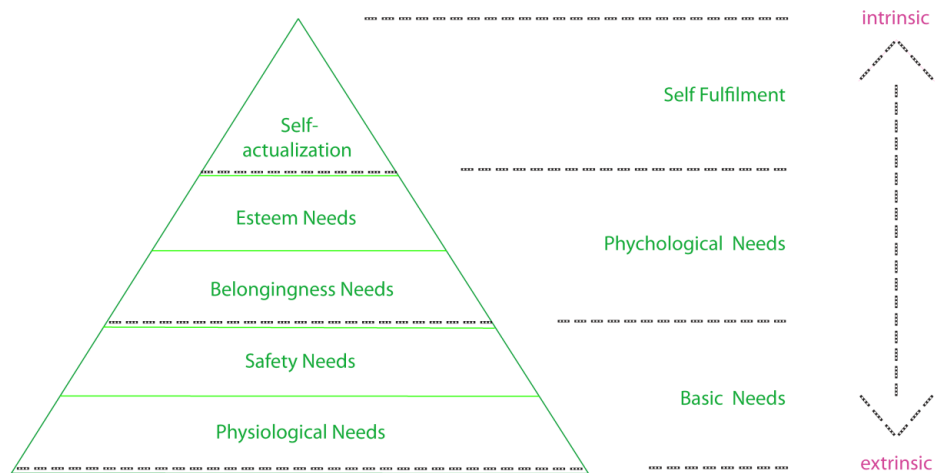


Figure 9. The Pyramid of Maslow (1943) revisited

Intentionality is a basic concept in phenomenology (van Manen, 2007). Intentionality and motivation lead to the fulfillment of needs. According to the pyramid of Maslow (1943) (Figure 9, p. 163) and his *theory of human's motivation*, people tend to cover firstly their physiological needs, then needs related to safety, followed by needs related to self and belonging, then needs related to esteem and lastly needs related to self-actualization.

		Extrinsic	Intrinsic
Self-Oriented	Active	EFFICIENCY (O/I, Convenience)	PLAY (Fun)
	Reactive	EXCELLENCE (Quality)	AESTHETICS (Beauty)
Other-Oriented	Active	STATUS (Success, Impression Management)	ETHICS (Justice, Virtue, Morality)
	Reactive	ESTEEM (Reputation, Materialism, Possessions)	SPIRITUALITY (Faith, Ecstasy, Sacredness)

Table 2. Holbrook's typology of values in the consumption experience.¹⁶³

¹⁶³ Source. Holbrook Morris (1994) The Nature of Customer Value: An Axiology of Services in the Consumption Experience. In Roland Rust and Richard L.Oliver, (Eds.), *Service Quality: New Directions in Theory and Practice*, Thousand Oaks, CA: Sage Publications, pp. 21-71.

As people satisfy lower order needs, they focus upon needs of self-actualization (Kotler, 1996). Based upon consumer theories, customer satisfaction occurs when one or more needs are satisfied by (the use of) a product or a service. Studies concerned with the value of prosumerism associate prosumption mostly with satisfaction through the fulfillment of immaterial values and intangible products (Xie, 2005). Kotler (1986) suggests that once one's lower needs are fulfilled, one's focus is increasingly turned towards self-actualization. As seen in Chapter Two, self-actualization is considered to be accomplished through prosuming activities. This was the basic trajectory for the development of the framework of the interviews.

As has been said in the previous chapters, the phenomenon of prosumerism is not new, but at the same time it has not been introduced as such since the 1980s and is perhaps underexplored. The approaches made so far, which are explored in detail in Chapter Two, help us to highlight areas of focus and to structure the topics of the research and are briefly discussed here.

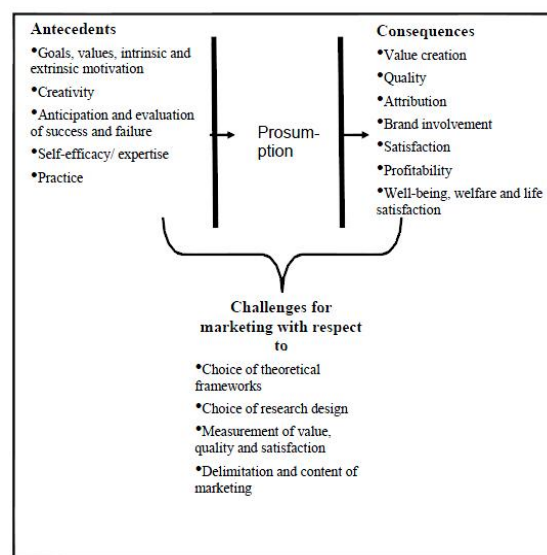


Figure 10. Xie and Troye (2007) Antecedent and consequences of prosumption. ¹⁶⁴

¹⁶⁴ Source. Xie and Troye. (2007). The active consumer Conceptual, methodological, and managerial challenges of Prosumption. Norwegian School of Economics and Business Administration and Stord/Haugesund University College. (Xie and Troye, 2007: 17)

Whereas prosumerism has not been covered by theoretical and empirical research, consumerism, on the other hand, has been covered extensively both theoretically and empirically. This has been the starting point for the framework of our empirical research. Following this line of thinking within the market domain, Xie and Troye (2007) used the axiology of Holbrook (1994) as a starting point in order to develop a theory of prosumption values.

Holbrook's typology (Table 2, p163) uses eight factors that influence the experience of consumption. Four of these are extrinsic (efficiency, excellence, status, esteem) and four intrinsic (play, aesthetics, ethics and spirituality). The factors are also categorized depending on whether they are oriented by oneself or by others and whether they influence the experience actively (created by the user's actions with the product) or reactively (created by the effect that the service or product has upon the consumer).

Xie and Troye (2007) used some of the basic factors of Holbrook's typology (Table 1, p68) to construct a pattern for a theory of the value of prosumerism (Figure 10, p164). They divided prosumption in three sections: antecedents, the actual activity of prosumption, and consequences. As motivational mechanisms, they see both intrinsic and extrinsic motivation and as basic consequences that suggest value creation, and have a significant influence upon quality, satisfaction, wellbeing and welfare. As we have seen, wellbeing and prosumerism is a subject that has not yet been explored as a concrete subject, however.

In order to look into the experience of prosumerism in detail, the interview was articulated with questions related to the basic characteristics of prosumerism. The questions related both to extrinsic and intrinsic motivations.¹⁶⁵ In particular, the questions related to intrinsic motivation referred to self-realization and to the dipole effort-outcome, reasons-choices, pleasure-satisfaction, skills, creativity, habituation,

¹⁶⁵ Based upon motivational theories, as we have seen, extrinsic motives are related mostly to basic needs and intrinsic motives to activities of self-actualization and fulfillment. Prosumerism is associated to the higher order needs of self-identity and growth; it should be associated mostly with intrinsic motivation.

anticipation (sharing-feedback), issues of time (leisure), issues of spatiality, and issues related to feelings - moods as atmosphere.

The aim of the interviews was to bring to the surface the intangible values and aspects related to self-actualization and prosumerism, but also to clarify the process of the experience, mainly highlighting similarities and common ground found between the interviewees and marginally detect differences related to cultural and personal discrepancies.

Although this was the starting point for the construction of the interview approach, it was at the same time made clear that the process of prosumption cannot be captured easily when strictly adhering to guidelines and specific structures. Semi-structured interviews were chosen for this reason.

Interview I

“Food is our common ground, a universal experience.”
James Beard (1903-1985)

Interview I involved the study of the experience of prosumption in food practices of everyday life. The framework of this interview follows the basic guidelines as presented in the previous section. In particular, the interview was structured as follows.

Interview I was structured in two sections (Figure 11, p167). The first part was about self-identity and food prosuming practices. The starting question was “to start the conversation, tell me about you and food.” The following questions focused upon different ways in which interviewees were *using* food. At this stage, the questions concerned food and self-identity without a direct link to prosumerism.

INTERVIEW 1	
1	Self identity and food
2	Produce Prepare
	Consume Eat
	Prosume

Figure 11. Interview 1. The basic framework

The second section was about the experience of food prosumerism. Following the basic structure of antecedents and the consequences of prosumerism, the interview was structured into pre-action, during action and after action; Produce|Prepare, Consume|Eat, Prosume. Each section had the same structure of questions. The division of this section into three parts was in order to analyze cooking and eating separately and bring to the surface the differences in the experience of eating something made by oneself and, and eating something made by someone else. On most occasions, every section (Figure 12, p168) was covered but there were variations.¹⁶⁶

¹⁶⁶ For instance, one interviewee mostly ate ready-made meals, so the focus of the discussion was around eating, highlighting the differences between eating something ready-made and something that he occasionally prepared for himself.

The basic structure of this section was created as a combination of Holbrook's value on consumerism, the approach of Xie and Troye about the value of prosumerism and themes revealed during the research conducted in the section of the literature review. The basic questions and themes are shown in Figure 13, p170. The interview included aspects related both to intrinsic and extrinsic notions, covering both self-orientated aspects (likes, pleasure, personal associations and stories) and aspects related to the others (aspects of anticipation and impression).

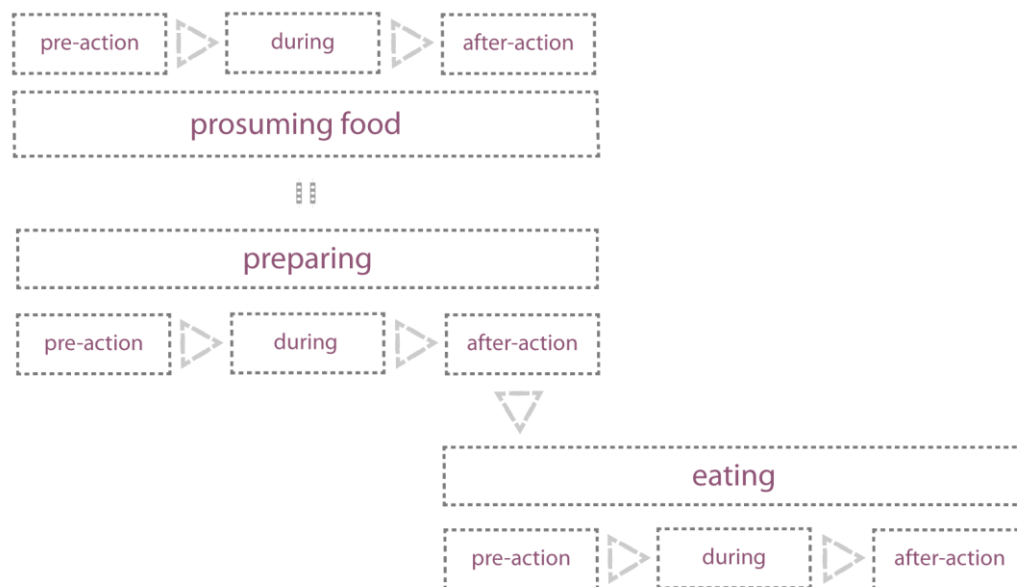


Figure 12. The basic structure of the parts concerned with Producing/cooking, Consuming/eating, Prosuming

It is worth reminding that the aim of the interview was to bring to surface issues and meanings related to *self-identity* and *place sensitivity* as they are expressed and enclosed in food prosuming practices and then test them further in the case of social media practices. Therefore the questions aimed to retrieve information of that nature. As seen in the literature review, issues of *self-actualisation* are related more to prosuming practices whereas in consuming practices anticipation and impression management is considered of major importance. Therefore, a lot of questions were related to aspects of self-actualization (likes, pleasure, satisfaction, moods,

feelings...) but also related to *self-management* and anticipation (impression success, feedback) in order to draw some useful conclusions regarding prosuming practices and impression management. Skills practices, motivation, and creativity as seen are considered to be of significance in popular culture, therefore many questions were of relevance.

As explained in Chapter Four, habitual practices are considered powerful tools capable of cultivating, challenging and altering notions, concepts and ideas. Therefore, everyday practices and habits were themes of major importance for the construction structure of the interview and were associated to many of the questions. The questions related to habitual prosuming practices, but also to the patterns or the rhythm of the experiences of the interviewees (dos and don'ts, choices, sequence, patterns).

As seen in detail, according to Toffler (1981) and others, time and space in the age of the revival of prosuming practices in the age of the *third wave* will be approached differently compared to the conception of time and space after the Industrial Revolution (e.g. leisure time will not be considered a leisure any more). As already seen in the literature review, there is an extent literature on the change of the meaning and the significance of place due to the rise of the ubiquitous technologies and in particular due to the rise of social media. Consequently, questions related to the ambience, the general feeling of the place but also issues related to phenomenological and environmental issues during the process of prosumption were of significance.

The second interview involved the study of prosuming content in social media. Interview II shared the basic structure of Interview I but, at the same time, the questions were more focused in order to test some of the findings of Interview I.

Part of the research was also further engagement with the participants after the completion of the interview. The engagement involved the documentation and sharing of food prosuming practices.¹⁶⁷ The engagement was optional and it was

¹⁶⁷ Appendix 4

maintained with 10 out of the 30 participants. Documentation of the further communication exists.

Prosumerism in Food

- **Motivation** What is your basic motive for cooking/eating?
How do you make your choices of the ingredients?
- **Creativity - Choices** How do you decide what you are going to eat, cook?
Do you know from the beginning what kind of food you would like to make?
Where does the idea come from?
- **Habits** Do you have any particular eating, cooking habits?
Do you have any particular Do's and Don'ts that you tend to follow on cooking /eating?
- **Recipes - Skills**
Expertise - Practice What about recipes, do you follow particular recipes, what is your style of cooking/eating?
- **Time** What about time does it take time for you to cook/eat?
Do you associate cooking/eating to leisure time?
- **Preferences - Favorites - Dislikes** Do you have any particular preferences, likes/dislikes, a comfort food?
- **Satisfaction - Pleasure** Would you like to share an experience of a meal that you thought it was very nice? Can you recall a meal that you thought it was really good for you? ... that made you feel nice.. a meal that was bad... , made you feel weird/sick
- **Cooperative Preparation - Sharing** Can you recall a situation that you cooked/ate with someone else, would you share this experience with us
- **Feedback** When you cook something do you expect feedback? Can you recall an occasion of eating and commenting on food?
- **Places - Ambience**
Environmental attributes Can you recall a meal an experience that you associate to the specific environment?
- **Feelings - Moods** What would you say about food and feelings / moods?
- **Impression - Success - Failure** Is it different when you cook for your self or for others, in what way?
Is it different when you eat with others/alone

Figure 13. Basic questions of Interview I

Prosumerism in Social Media

- **Motivation** What is the basic reason for your log in ? How many accounts do you have?
If you have many for what reasons do you have different accounts?
- **Creativity - Choices - Habits - Privacy settings** How often do you log in?
How often do you post something? Do you post something regularly? What would you post?
On what occasions? Give me some examples. What is the most common situation? Do you post
on your profile on others? How often to you comment? Do you check for comments?
Do you reply on the comments often? What things do you change on your account? (profile picture,
status, privacy settings etc) For what reason? How often? Can you recall something? Is there
something that you do/don't like in the idea of social media, something that you do/don't like
in one of your accounts?
- **Skills - Expertise** Would you post something that you have made? How often is that?
- **Time - Schedule - Pattern** Is it time consuming? Do you have a daily schedule?
Do you associate social media to leisure time?
- **Satisfaction - Pleasure – Preferences - Favorites**
Can you recall once that you felt really nice? What was it? Really bad? What was it?
- **Sharing**
Do you share often? In what occasions would you say that you share something?
Do you share something pointing to a particular person or not?
Can you recall something in particular?
Are you in any group/society? Do you follow something in particular?
If you are in any group what would you normally do related to that?
- **Expecting feedback?** When you post something what is your regular reaction related
to your post?
- **Feelings and S.M** What about your engagement, do you feel that it affects you in any way?
Do you associate your accounts or youe engagement to any moods in particular?
- **Places - Ambience**
Environmental Attributes
Have you associated your Social Media account with any particular place? Describe it.
Why do you have different accounts? What are the basic differences that they have?

Figure 14. Basic questions of Interview II

Similarly, the structure of Interview II was articulated in two sections (Figure 15, p172). The first section involved questions related to the personal engagement of the interviewee to their accounts. The questions involved issues of engagement,

causality, different ways of use and forms of communication. The second section shared a similar structure to Interview I (Figure 14, p171).



Figure 15. Interview II. The basic framework

Artistic expressions, observations and further engagement with the participants

After the completion of the first interview, the participants were asked to draw a picture under the theme “Food and Me”.¹⁶⁸ It was a very interesting moment in which the interviewees, having shared their thoughts about food in general during the discussion, expressed their thoughts using a different medium. What was also interesting was the description of the drawing afterwards. This task was optional, so 20 out of 30 participants agreed to fulfill it. Fifteen participants did so straight after the discussion, and five participants submitted it to the researcher at a later time.

The questionnaire

Apart from the methods mentioned so far, a questionnaire¹⁶⁹ was conducted for the purpose of this research. The filling-out of the questionnaire was also optional. Twenty out of the 30 participants completed the questionnaire. Whereas the research is qualitative and the questionnaires are used within the frame of a

¹⁶⁸ Appendix 3

¹⁶⁹ Appendix 5

quantitative research, for our purpose the questionnaire worked complementarily to the interviews. First of all, the questionnaire was presented to the interviewees after the end of the interview and therefore it did not affect the interviewees' responses during the interview. Moreover, the thematology of the questionnaire followed the structure of the interviews and at the same time gave the participants the opportunity to locate their experience within a range as asked and express themselves in different ways related to the subject. Generally, the method of the questionnaire does not give the opportunity for the researcher to know not only what is said but also how it is said, and it also involves less human interaction, less flexibility, less adaptability and clarity, less opportunity for the participant to declare relative information, and so on (Borg and Gall, 1989: 445). In our case, however, the questionnaire followed the interview and therefore it is not the only source of information that we have. Moreover, the method of the supplementary questionnaire was chosen in order to avoid in some respects what Borg and Gall (1989: 448) call the *response effect*. The response effect is defined by Borg and Gall as being the difference between true information and inaccurate or sometimes misleading information that might be expressed within an interview. In this respect, interviews may be affected by degrees of subjectivity. The researcher took into account the advantages and the disadvantages of each method mentioned above and adopted the most appropriate, having fully considered the qualities, restrictions and the purposes of each method used.

The questionnaire followed the structure of the interviews. Therefore, the questions were closely related to the thematology of the interviews and pertained issues of *self-identification*, intrinsic and extrinsic issues; self and others orientated, issues related to the habitual nature of prosuming practices, issues relevant to environmental and platial qualities, feelings, moods and personal preferences.

As explained, the questionnaire acted mostly as a tool of insurance and further clarification for the material gathered from the interviews. Therefore, although the answers were analyzed using an Excel database, the results were not of particular further use in the process of the research.

Public intervention

“Cocktail participation” was a DIY public intervention that was organized in Chania, Crete.¹⁷⁰ It was created by the Architect’s Association of Chania in order to close the conference-soiree “The Activation of Public Spaces - Celebrating Public Space”. The citizens-participants took part in a DIY culinary activity in a public space. For the purposes of the event, the public space was transformed to a marketplace using temporary stands and local products.

During the intervention, the participants were provided with recipes and were welcomed to create three cocktails. The ingredients of the cocktails were a mixture of both traditional local products and the usual key ingredients of commercial cocktails. The participants also had the opportunity to vote for their best cocktail and participate in a survey (Androulaki, 2013b).

The researcher¹⁷⁰ participated in the design, the organization and the implementation of the intervention. The intervention contemplated themes relevant to the aspects of interest for this research. Whereas the methods mentioned so far (interviews, questionnaires, artistic expressions and observation) involved agents who referred to their personal experiences, the intervention involved agents who co-experienced a task of food prosumerism *in situ* and reflected upon it.

Throughout the intervention, the experience of the participants was recorded. Ten participants were selected randomly and were interviewed and a small survey was carried out, in which sixty-seven participants of the intervention took part. The intervention was accompanied by a Fb page.¹⁷¹ The comments and the statistics of the Fb page enriched the data of the research.

¹⁷⁰ At the time, the researcher was a member of the board of the Architects’ Association of Chania. As such she participated actively in the process of the design and organization of the event. In particular she participated actively in the design of the visual material, she created and administrated the Fb page, she designed, carried out and analyzed the survey.

¹⁷¹ <https://www.facebook.com/pages/-cocktail-participation-/220209401375618>



Figure 16. *Cocktail participation*. The participants prepare their own cocktails, following the instructions and collaborating with each other.

Personal Reflections; the blog Foodmood, Skype, Fb

Three basic ways of documenting and reflecting upon food and social media prosuming activities were followed. The first two involved experiments with an everyday digital prosuming activity for 30 days, while the third involved a telematic lunch. The experiments sparked from the initial findings about self-expression within the frame of food prosuming. These findings showed that participants tended to prefer activities of food prosuming instead of just consuming due to their ability to express their *instant* needs and moods (among other reasons). That was further questioned through the researcher's engagement in her own social media profiles. Based on the classification schemata of Kaplan and Haenlein (2010), social media rated highly for the *self-presentation*. It was noticed through this engagement that there were different possibilities in different social networking accounts. This is why the researcher decided to choose more than one type of social networking site – both Facebook and Skype - and to create an independent blog.

In the first experiment, the author's profile image on her Skype account was changed for 30 days in a row and the reactions and the comments of the other users were observed. One theme that was apparent through the researcher's engagement in social media was the questioning of the ability to express herself through her content and the diversity of the potentiality in the different profiles. In the beginning, the researcher thought of also changing the profile image on her Facebook account, but this experiment was not fulfilled.



Figure 17. *Foodmood* was presented in the closing event of the first international conference “Designing for Food and Design for Food” held at the Metropolitan University of London.

The photographs used on Skype were taken with the researcher's laptop camera and used directly on her profile. The idea was to express her daily image on the medium. Changing the picture, in the beginning, was quite a time-consuming task, but as time passed and towards the end of the month the task was familiar and done easily and more quickly. The researcher acknowledged this experiment as showing that through changing the profile picture, the owner of the page could express a difference from one day to the next, but not express specific elements.

This observation led the researcher to organize her second experiment. The second experiment, “Foodmood”,¹⁷² involved the drawing of one sketch per day during breakfast and posting it on Fb on a specifically created personal digital diary (blog).¹⁷³ Both her personal experience and the reaction of her social media account audience brought to surface interesting remarks related to prosuming activities of social media content.

In the first experiment, the researcher was not very satisfied through her expression in her digital prosuming activity as she felt that she was not expressing the *feeling of the moment*. This experiment was conducted in an attempt to depict in greater specificity the moods and the mindset of the moment.



Figure 18. Telematic lunch through Skype.

As mentioned earlier, the researcher was uploading for 30 days a sketch that she would make while she was having her breakfast. The images were welcomed from the beginning to the end, with variations. On the tenth day, the researcher included a short story with her post. This increased the popularity of the images and the means of expression of the researcher. The comments related to the image, the sketching skills, the moods of the image, the colours, and the overall impression.

¹⁷² Appendix 7

¹⁷³ <http://onesketchperday.blogspot.co.uk/>

Although the comments on both Fb and the blog never related directly to the researcher's moods of the moment, the comments created a mood of the image itself as a product of a cooperative prosuming activity. This remark is of particular importance for the process of the research. "Foodmood" was presented at the closing event of the first international conference "Designing for Food and Design for Food", held at the Metropolitan University of London.¹⁷⁴ It is worth mentioning that during this event the comments related to both the researcher's particular mood of the moment and to the particular food that was consumed at that day.

The third experiment involved a social media interaction through pointed communication. The experiment was accomplished through telematic communication, using Skype, and it involved sharing lunch. Both parties prepared their lunches; they were in their homes and they had arranged *to meet for lunch* at 13:00 on Skype. There were no specifications about what to prepare; both parties were free to prepare the meal of their choice. In this way, the shared experience would be a shared experience of a personal food prosuming practice for both parties. Both parties were on time; the researcher called her friend and the sharing process of lunch started. The sharing process of telematic lunch lasted 45 minutes. The researcher documented the session through screen recorder software (Figure 18, p179). After the session, the participant was asked to reflect upon the experience of her lunch via a written task. This experiment was of particular importance, highlighting the process of a shared experience and witnessing the consuming process of the food that the participant has created for herself. Sharing on this occasion involved only the experience and not the actual food produced.

6.4 Interventions and studies that contribute to the research

During the research on prosuming practices, small experiments that helped to articulate the structure of this thesis were conducted. The first study was a video

¹⁷⁴ <http://www.fooddesign2012.com/#/pechakucha/4563943253>

clip, *The Fig Fall*,¹⁷⁵ inspired by and dedicated to the food chain and the natural lifecycle of figs. The second study involved an intervention, *The Meeting Point*,¹⁷⁶ which was about the study of the physical space as understood by users in five diverse public spaces in the city. These two studies contributed to aspects related to prosuming practices but also to aspects related to spatial characteristics as might be used in a public space.

6.5 Analysis of results

The following two chapters present a concise version of the analysis of the data gathered. A more detailed presentation of the analysis can be found in the Appendices, p177. The analysis involves basic issues of interest that appeared during the examination of the data, aspects that reveal similarities and major differences in both prosuming activities. The analysis presents seven themes that appeared as dominant topics of interest during the analysis of the data. With guidance from Ervin Goffman's frame analysis, the findings and the discussion is established in such a way as to clarify and outline the implicit rules of both cases (food and social media content prosuming activities) accordingly. Understanding the principles of prosumerism as applied so far in food is the base frame of prosumerism. Testing this frame in the case of digital prosumerism brings to the surface similarities and differences, suggesting a possible transformation of the term and the values involved. At this point, it should be mentioned that, as in all popular creative cultures, it is also the case with prosuming practices that there are issues and aspects that are character driven.¹⁷⁸ Therefore, there are diverse types of

¹⁷⁵ The Fig Fall was presented in the Panel Session of Disgust in the conference, *Environment, Value and the Multi-Sensory* Edinburgh. 7-9 December 2011.

http://www.iash.ed.ac.uk/Sawyer/SWProg_minusemails.pdf

¹⁷⁶ The Meeting Point was presented as an installation in P-Public www.p-public.gr and in the exhibition of the 11th Pan-Hellenic Architectural Conference, 17-20 March, Athens, Greece.

¹⁷⁷ Appendix 8

¹⁷⁸ Differentiating the approach depending on the diverse characteristics of the users.

prosumers¹⁷⁹ who react in different ways. The aim of this thesis is not to bring to the surface and to analyze the diverse typologies of prosumers, but rather to look at the basic characteristics of prosuming practices in the physical and digital domain. In the same line of thought, there are diverse types of social media platforms that share diverse characteristics. These characteristics create different ways of use and interactions. Issues related to these aspects will be commented upon but not analyzed to any great extent. Furthermore, the purpose of this thesis is not to analyze a frozen view of the social media scape and the diverse typology of prosumers formulated up until today, but rather to identify the tendencies, norms and dynamic features of concepts that are relevant to prosuming, and particularly issues that involve aspects of self-identification and spatial sensitivity.

¹⁷⁹ The typology of the different kinds of prosumers could be based in different kind of issues and aspects depending on the tendencies and the preferences of each type.

7 ANALYSIS OF FOOD PROSUMERISM

The aim of this research is to enable the understanding of prosumerism and to reveal the basic concepts related to it. In order to form a descriptive language of the phenomenon, prosumerism was often correlated to more familiar practices of pure consumption and production. The phenomenon of prosumerism is particularly rich and multilayered. By way of initiating the conversation, the following phrases are responses of the interviewees to the question, “Why is it important for you to cook and eat?”

Eve:

Because I think it is healthier cooking for yourself and then also I prepare the meal I want exactly the way I want it to be. ... I can see I get involved with a process of cooking and then I can see the product of it... it is therapeutic in that respect... and then I can actually consume it, you know just after the process of cooking.

Mary:

Maybe a feeling of fullness – you are satisfied, you feel that something is complete; I should eat, I cook, I finished eating which is the whole process completed maybe.

Aspects related to self-identification and self-fulfillment were of great importance in food prosuming practices. Cultural aspects were revealed to be important too. Many of the interviewees associated their prosuming habits to the way they were brought up, family norms and cultural tendencies. Paul correlated his prosuming activities with the way that he was brought up, his home country and his mother.

Paul:

Yes, my mum taught me how to cook, sew, iron, hand wash clothes, etc. It is a tradition in India that boys are taught everything by their mums. We were also taught gardening and we would grow maize and corn, potatoes, green vegetables, carrots, etc.

One of the main findings that emerged and will be explored in the process of analysis was the difference between prosuming alone and when sharing.

Mina:

If I am making food which is not particularly special - it does not take a huge amount of time. If I am making a larger meal or a meal which requires effort and care to put in front of other people then I will allocate more time. But, if it is just for me I just enjoy getting it over and done with really!

Mary:

Not really invent, but add things like coriander with pasta and try different things. I've never really followed a recipe for me. I only followed a recipe when I'm cooking with friends, or when I'm cooking for others.

Beneath follows the presentation of the seven basic core themes that arose as significant in prosuming practices: issues of identity, sharing, mood shifting, habituation, the significance of spatial characteristics and issues related to connectivity. In the following section a concise presentation of the analysis on each theme will be presented. A more detailed form is presented in the Appendices.¹⁸⁰

7.1 Identity and food prosuming practices

From the two radical points of Socrates (469BC-399BC): "... worthless people love only to eat and drink; people of worth eat and drink only to live" to John Walter's (1867-1947) quote "too many people just eat to consume calories. Try dining for a change", there is a wide range of positions, reasons, preferences and choices that justify and explain diverse approaches but also common tendencies regarding food prosuming practices and identity. In this section we will follow some of the relevant common characteristics that were revealed through the interviews and the reflective tasks on food prosumerism. The following example presents food prosuming practices as an exercise in self-expression, as an extension of oneself and self-presentation as a projection of oneself to others.

Mina, a 30 year-old interviewee, tries to cook for herself on a daily basis. Mina is an example of someone who regards food preparation and eating to be significant for herself but also significant for presenting herself to others. Making food is an important daily activity for her and it becomes an even more important and enjoyable process when sharing.

¹⁸⁰ See Appendix 8

Mina:

I enjoy very much cooking even if it is only me eating but obviously I really enjoy cooking for friends... I try ... to cook my own food and have it every day... When I have cooked the food... I think that I am more involved... because I made it, I am more engaged... and there are more feelings of being happy when people like the food and they eat it or when they praise, for example, my cooking skills.

Subthemes related to food prosuming practices and identity will follow, such as personal and social image, self-reflection, self-expression, personal taste and choice, personalization, placeness and identification.

Being myself: personal and social image

"Tell me what you eat, and I shall tell you what you are."
Jean Anthelme Brillat-Savarin¹⁸¹ (1755-1826) (Brillat-Savarin, 2009: 15)

A common finding was the expression of oneself within the prosuming activities of food. Following the line of "I am what I eat" and an extension of it, "I eat what I want to be", the participants varied within this frame of self-identification through food prosumption. Mark associated two prosuming activities, cooking and gardening, with concepts of self-expression and identity.

Mark:

Cooking and gardening is the same thing for me. K. says that in gardening and cooking I even look the same.

Many participants associated food prosumerism with their social image. For instance, Kate differentiated her profile in two different social spheres. The one sphere was related to family and hometown, and the other to friends and the city where she used to study. These two diverse spheres were associated to two diverse *profiles* related to her food prosuming practices.

Kate:

In St. Andrews I was known for my baked goods. At home, no, I am just known for liking to cook and doing it.

¹⁸¹ Jean Anthelme Brillat-Savarin was a French lawyer and politician. He gained fame as a gastronome and epicure. He is considered one of the founders of gastronomic essays.

Adam connected his habitual food consuming and prosuming practices to characteristics of his personality.

Adam:

For instance, ok, some people say that I may be dull and boring... and when it comes to food I think that I am (also) a bit of an old-fashioned moderate, I don't improvise because as people who have happened to live with me notice... I tend always to eat the same things! I eat pizza, toasties, fried chicken with potatoes or steak with potatoes.

Habituation as an extension of oneself in prosuming practices was expressed by Eve who negotiated and compromised while cooking with others.

Self-identification, morals, immaterial values and influential attributes

“All human history attests That happiness for man,--the hungry sinner!--
Since Eve ate apples, much depends on dinner.”

Lord Byron (1788-1824) “The Island”, Canto xiii Stanza 99

As has been shown, prosuming activities (Xie, 2005; Ritzer, 2008; Kotler, 1986) have been associated to immaterial values and morals. As such, a connection between self-expression, morals and immaterial values was revealed within the interviews about food prosumerism. Adam commented on the connection of his prosuming activities and his reputation.

Adam:

I would not experiment if I expect some friends to join me because if the dish is a failure, it is a failure for them as well and it would be a failure for my reputation.

Many participants associated food to moral and ethical issues. In particular, Deborah described how she decided to become a vegetarian and how this decision was correlated to the dominant tendency when she was a teenager and how this decision is connected to morals related to environmental issues, family affairs and adjustments to prosuming practices.

Deborah:

...Well, we decided that when we were both in our late teens – 19... It was the 60s/ early 70s, so really there was a strong movement at the time around alternative lifestyles which included vegetarianism, which included, I suppose, the initial concerns for the environment and for the rights of animals and that's

what's driven my ex-partner, but also my son now, to continue that because he has been a vegetarian... Our raising of animals in conditions which are very poor and not conducive of their enjoyment of life and yet we consider them as no more than a table or, you know, so to me that's wrong, that's morally wrong to have that kind of relationship. So I, personally, stay away from that as much as I can.

From a similar perspective, Stewart argued that he would still use organic products even if he knew that they could be more toxic and harmful for him. He would do this for the sake of environmental issues.

Stewart:

For example with environmentalism at the moment it does not make any economic sense to go with renewable energy because it costs more for electricity so why would you do it? Why would you get a fuel-efficient car – it doesn't matter does it?... I prefer going that route because I know that it is the future basically. I don't like being a hypocrite – that is the basis of it... I do what I can – I am not a politician, I cannot affect the thing directly but at least I can try to affect the economics of it.

Many interviewees commented upon influences that affected their personal way of prosuming food. Most of the influential factors related to personality, specific knowledge, particular circumstances and the influence of their family and friends. Eve illustrates this point in the following quote, explaining how her food prosuming habits were influenced by different factors through the years.

Eve:

I think all people have their own idiosyncratic, we all have our own eating habits and I think to some extent what I am doing now is sort of influenced of my ballet experience for sure. But then also to my flat-mates' ways of cooking and eating to some extent, my family although to some again extent my family was... like I didn't want to do what they were doing... because they are all... well they are really fat, so I was sort of trying to be... so... but in that respect as well my family has an influence... trying to do the opposite .

Self-expression and personal intentions

Many participants praised the benefits of cooking for oneself due to its ability to let them express their preferences and taste; to express instantly one's mood, the magic of the moment. Self-expression and self-identification is a well-covered subject, a sociological aphorism that self-identity is not a pre-given but rather it is something that has to be routinely created and sustained through the reflexive activities of the individual (Giddens, 2011: 52). Food prosumerism and *acting based on what I feel like*

was considered as a common practice of respondents. Chara was particularly fond of this tendency, explaining how following her appetite was very important for her wellbeing.

Chara:

If every day I feel like eating pasta I will have pasta. If tomorrow I feel like eating rice then I will have rice with chicken and salad instead of pasta and salad... I follow the craving! ...Since I look in the fridge at least once every day I might remember that I need eggs, specific vegetables or I might need a specific ingredient.

One thing that was obvious in self-expression within prosuming activities was the ability to construct and follow a strict personal routine (often contrasting to an improper way) when prosuming food.

Thomas:

Yes, when I eat, every time it is organized and it is full. I will have the salad and the bread. There are some people that don't eat bread, for example, with pasta. Everybody says, "don't eat bread with pasta" but I will put the bread there because I have bread all the time. Even with pasta I will dip the bread in the oil of the salad. Sometimes I wanted to take a picture of how rich I make the meal.

The interviewees referred to their *personal* ways of cooking, eating and prosuming, often altering it depending upon the situation.

Mark:

...good soil, good compost, good this good that, good weather and you get a plant. Same with cooking, it's an alchemy; cooking is for me, my style is an alchemy.

Prosuming practices have proven significant to self-expression as a process of both satisfying personal needs but also as a means of cultivating and communicating personal tastes and preferences. A lot of participants commented on their taste and their style related to their prosuming activities. Some interviewees had stronger taste preferences related to the way they were cooking, while others referred to their preferences in food consumption. In prosuming activities, not many interviewees referred to style but more referred to taste. In terms of cooking style, interviewees said,

Mark:

... So I am not interested in three capers and that little bit of raspberry sauce, it's

not my style. My style is frying up potatoes and lots you know dill and putting up some pickles and salted capers and building it up, and seeing (emphasizes)... oh my goodness let's put up some cook lettuce, build it up... and spinach... that's the way I do it.

Stewart explained how prosuming activities helped him realize what he liked, building up his preferences and tastes.

Stewart:

When I started cooking I noticed the difference in the taste, flavors and the food itself. I started noticing what I like although before I didn't know what I liked so I started noticing what I like.

Most of the interviewees remarked upon their ability to make exactly what they wanted when taking care of their food, having control of the quality of the product as well as expressing and fulfilling their personal needs; in this way, prosumerism was practiced intentionally.

Mina:

Of course I prefer to make my own when I have time because I think that I can control the quality and I can experiment, but sometimes if there is a good choice in a restaurant I would like to go to a restaurant once per month.

Self-expression in the process of preparation

“Too many cooks spoil the broth”

Most of the time, prosuming activities involved solitary actions of self-expression while preparing the food, and sharing practices while consuming it.

Adam:

I prefer to cook alone because this way it is cleaner and things would be in their place and they would be put back in their place. But if I happen to meet some friends and be in their environment I would welcome the opportunity to help them.

Mina liked to have the radio on while cooking, for company. Many participants liked to have a company that was somehow out of their practicing range; it could have been the radio, an audiobook, Skype, TV, etc.

Mina:

Only for music although sometimes I enjoy having the radio on, it is kind of like company in the kitchen, listening to the broadcasters, otherwise no, I don't have specific music that I listen to.

Most of the interviewees when cooking with their guests referred to the process as not cooking *per se*.

John:¹⁸²

I think almost every time the meal has been made when they are here. Quite often it involves cooking together because quite often you might say dinner but it is not quite entertaining *per se*, for example we have just come in from a walk on the hills, we are both hungry so we discuss what we will have to eat.

Cooking with company involved a clear hierarchy and a distribution of roles.

Michel:

In my experience we always designate someone as head chef who will be responsible for what needs to be done and he will distribute tasks. I am always happy to be either the head chef or one of the people that do something.

Customizing, personalizing, appropriating and following the appetite of the moment were considered significant in the phase of preparation within food prosuming activities.

7.2 Sharing in food prosuming practices

Mary:

Ok, it is a drawing of two people who are smiling; they are very happy and seem to look at each other... The idea is that the food has to do with the social aspect as well as the food itself which is colorful. It seems that it is more than a basic survival need.

One of the key findings regarding food prosuming practices was that presumption is strongly associated to sharing practices. The practices while sharing varied depending upon the situation. Lorna is an interviewee who associated food preparation directly to sharing practices. For Lorna, preparing something makes sense only when sharing. Thomas, on the other hand, prepares *nice food*, as he says, for both himself and others. Thomas, though, focuses closely upon the process of sharing, saying that even if the food is the same, when sharing *the food is different*.

Lorna:

... These are two things (cooking and sharing) that I put together.

¹⁸² John is an interviewee who has an active social life. John is habitually engaged with diverse types of entertainment and different social groups. He normally cooks with his guests as a continuation of their previous engagement and as a means of getting to know one another.

Thomas:

I eat very nice food. For example as I told you, yesterday I cooked chicken a la crème and I was alone. When you are alone, most of the time you turn the television on. When you are with others you turn the television off. The food is different, well the food is the same but the procedure, concept, experience and feelings are different. Because the television is off you concentrate more on what you are eating. So, I was alone and the food was very nice but I didn't feel anything. The television was on, I just had to eat – it is much different when it is formal.

Most of the interviewees explained the differences between preparing food for oneself and/or for others referring to the process, the concept, the experience and the feelings involved as been different when sharing. The differences involved both the process of creation and the time of consuming. The actual sharing process involved mostly the process of consumption with only few exceptions.

Cathy:

Well, I don't think that I have... that I have cooked a very elaborate meal and then sat down to eat, it doesn't make any sense to me.

Thomas:

Let's say formal from the perspective, not with a dress code, but being altogether, gathered, everything is in a nice order, a nice position, the time is right, maybe the music is on. Formal in this way; I don't need to have candles or people serving me. Nicely organized – it is very different... It is sharing – you know it is a sharing procedure. The sharing procedure for me is one of the great things of humanity. We live because of sharing; we exist because of sharing, because of collaborating, because of co-existing. And food I think it is a pleasure when it is formal... I know that you can make it very formal for yourself but when it is with others I think it is twice as good (even exactly the same food). When you are alone there are no feelings or it is very rare for me to have feelings when I am eating alone.

Sharing and the rate of effort

Most of the participants commented upon the significance of presentation when sharing, in contrast to the presentation when preparing something for oneself. Cathy nicely illustrates this point: "for me I don't care... so you know I will stick it all in one plate... I wouldn't if I would present it to other people".

Cathy:

I don't care what it looks like, for me I don't care, so you know I will stick it all in one plate, I wouldn't if I present it to other people So, how it is presented it makes a huge difference with other people but for me personally I don't care. So there is an aesthetic to it, the food for itself for its own sake that I can enjoy

with my husband but... I just don't get it for myself. I am an ok cook if I had to be. It is not personally that important to me unless I am in company (hands making a circle). So by myself cooking isn't very important, with other people or helping my husband... it is great fun and I enjoy it.



Figure 19. Cathy; food presentation; for herself, for some friends in an informal lunch and for an occasion.

Helen here describes the difference between preparing something for herself and for others. When preparing something for herself, taste is the most important thing, whereas when preparing something for others, presentation is significant, and it is time consuming.

Helen:

Well I like presentation a lot and I think that when you cook for others it has to look nice too. Even on the way that my dishes are on the table, you know everything matches. Yes, I like the look of a nice table... but when I cook for me I care more about the taste

On hospitality and gatherings

To invite a person to your house is to take charge of his happiness as long as
he be beneath your roof.

Jean Anthelme Brillat-Savarin (1845/2011: 189)

A significant aspect of sharing is hospitality. Most of the interviewees made reference to their effort to make the best dish to please their guests.

Helen:

Because people sort of describe me... I am very good to hospitality. And I like having people for meals or even a snack, so my house is quite open and I do enjoy having people around for food, whether it is just nachos or toast and snacks and stuff, and that is just part of who I am. Yes, I am quite a hospitable person. So we do have quite an amount of people in our home from time to time, you know people love to come to my place (makes the movement of opening) and see what is in my fridge (smiles contentedly).

Most of the interviewees commented upon the warm atmosphere of family gatherings and dinners. Thomas refers to family gatherings and describes the

warmth and the feelings that he receives as a guest; commenting also upon the big variety and the quality of the food.

Thomas:

Every single meal that I had with my parents at my grandmother's house, I can remember every single one. I still miss these meals and I am waiting for the time that I will go back to Greece and have these meals as I really believe in sharing, especially the family meals are so big for me. They offer me such warmth and such nice feelings. Of course the food is always perfect, this may be luck, but the food is always perfect... So the meals that I can recall are mostly family meals.

As hosts, the interviewees described the preparation of the meal as being more focused and absorbed than when being on their own. Mary referred to the process of cooking for others as a task that she wanted to be in control of and accomplish successfully.

Mary:

That is quite a good question because if I am cooking for a lot of people I prefer to cook alone. I see it as more of a task which has to be completed and I feel more in control without the potential of being distracted by company.

Some participants referred to the sharing process as offering a gift. In the following quote, Cathy describes the custom of a friend of hers who bakes, offering her baking as a gift and how this practice is alien to her own mentality: "...and give it to anybody... they don't have to be friends just anyone who wants her baking, not quite, but..."

Cathy:

... so she bakes cakes and she brings in these *huuuuge* things and give it to anybody, they don't have to be friends just anyone who wants her baking, not quite but, and its lovely its very very generous yeah and you know if we are having a special rehearsal for the students she would bring it in for them ...it's quite extraordinary and I am curious about it because it is very ... I mean it wouldn't get out of my head to do that, it just doesn't come in to my mind.

Cathy has a different mentality to her friend; for Cathy sharing a meal or something homemade involves family or close friends since Cathy only prepares anything elaborate for relatives and close friends. The mentality of her friend who offers her baking as a treat, as Cathy said, to *almost anyone* is beyond her mentality. Sharing something that one has prepared, for most of the interviewees, was conceived as an action of affection, cultivating intimacy, strengthening social bonds and social

capital. Thomas is strongly in favor of the sharing process. For him, sharing could extend to a *potlatch*, an occasion where everybody brings in a meal that he/she has prepared in advance. Thomas refers to the specific dishes that he would prepare when cooking for others or when group cooking.

Thomas:

This is why I believe that it is a very, very interesting thing what we are doing here. Each person cooks one dish and altogether we have ten. You are not getting tired because you have cooked only one dish but you are eating ten different things. ... Yes, group cooking or cooking for others is the best.

Specificity and sharing was a subject mentioned by most of the interviewees. Specificity was mentioned in a range of interpretations. Most of the interviewees made specific things for specific persons, but they also tended to prepare specific dishes when sharing, dishes they are very good at and/or dishes that are more suitable for sharing. Eve commented on how she prepares different dishes depending on the person that she is preparing for.

Eve:

I would cook something that they would like! For example if I invite L. I would like to cook red meat with veg. that I know that she likes it and she would enjoy it... but again I would cook it in my own way. So the influence is on what to cook based on what they like but then I would cook it in my own way.

When sharing, most of the interviewees followed recipes precisely.

Louis:

...I'd follow a particular recipe for a special occasion or if I was cooking for somebody else.

When sharing, most of the interviewees cooked specific meals that they felt confident and sure of,

Diana:

Yes, pretty much the same and my mum told me that my dish was better than a restaurant, maybe just to encourage me! Everybody loved it so when a lot of people gather together I always make this dish because I think that it is my best dish.

Adam does not feel particularly creative when cooking because, as he says, he is doing the same process over and over again. When asked if he felt more creative when cooking for friends, he replied that even on these occasions he did not feel

creative since he simply follows the steps of his best dish. Most of the interviewees would not go out of their norm when preparing something to share.

Adam:

No, because especially when I cook for friends I would not improvise out of a fear that I could make something worse so I don't feel creative – I would just make my best plate once again.

Sharing, the cycle of gratification and preoccupations

A common finding related to the sharing process was a sense of gratification and the anticipation of positive feedback that it involves. Most of the interviewees, after being asked, asserted that feedback was very significant for their improvement and their understanding of cooking skills. Most of them, though, made reference to the relative rarity of receiving actual comments that could specifically alter their practices and play a positive role in their improvement as cooks. Mina commented upon the importance of feedback:

Mina:

Also if they don't like the food I am interested in knowing why. I am always open to criticism; it is part of the process. If for example the meat is too chewy people have told me tips to improve it. I always enjoy criticism and stuff. Many times I don't succeed in making dishes, not that they are inedible just that they could have been better.

Thomas commented on the truthfulness of the feedback saying that most of the time, people want to express their gratitude and due to politeness they are not being honest with their feedback.

Thomas:

But, feedback is very important because in the end we should say the truth and not everyone says the truth about the food; there are a very few times when I have heard people be 100% truthful because they want to be polite. I was trying to be like this with my mother but it did not work. ... My mother cooks because she wants to satisfy the family, she wants to feed the family so it is something which has a certain weight... in the end you cannot say "ah, it is ok but you didn't make it as you could". I tried to be like this but it did not work because she wanted a nice word... With friends it works a little more. With friends you can say "it needs a little more salt" and the friend will say "yes, you are right".

Due to politeness, most of the interviewees would have nice comments as feedback without asking for it, this is why most of the interviewees have created a coding and

a decoding procedure for interpreting the reactions of their guests in order to get more sincere feedback.

Cathy:

I think that people would comment pretty much regardless, but may not be too enthusiastic but they would feel obliged to say something to acknowledge the effort that the host put in by creating a meal for the occasion.

Many interviewees commented upon being preoccupied when sharing. These feelings varied depending on the individual. On most occasions, stress related to the process of the preparation rather than to the process of sharing and co-eating. Anticipation for the result and being focused on the process was the most common attitude when cooking to share. Eve remarked upon being stressed while cooking for others, and differentiated the level of stress depending on the amount of people and the people that she cooked for.

Eve:

Well, I get more stressed if I cook for friends I guess. Well I am more stressed if I cook for a group of people. Well if it is just for me or my flat-mate, because usually I, the flat mate so far has become a close friend of mine and I had different flat mates but, so I don't get stressed if I am cooking a meal and they are also eating with me, I wouldn't get stressed in that situation but then if I have invited people to come over then I would get stressed. So this is where it becomes stressful.

Prosuming practices when sharing depends on diverse aspects

Most of the interviewees altered their prosuming practices depending on the people, the occasion and the number of the people they were cooking for. The adjustments made involved details of the process of prosumption. These adjustments were associated with the status, image and the profile of the host but also were relevant to the preferences and the taste of their guests.

Lorna:

So it depends who I am cooking for. If it is my brother it is a bit spicier; there has to be a lot more meat and veg. If it is Sophie, it is normally really sweet, quite light and delicate, for instance we almost always go for a salmon, something pink and feminine. It sounds really crazy but everything has to be very pretty and feminine when it is my mum and my sister.

The process of prosuming when sharing was altered when it involved a larger group of people. Many interviewees have said that the more people they have to

cook for the more like a task it is for them, organizing the cooking sequence, the quantities of ingredients, etc.

Michel:

The more people I am cooking for, the less pleasurable I find it because it becomes more like a task, exhausting - imagine cooking for thirty people, no way! You lose the track of fun and it becomes annoying. The more you have to do it, it turns it to a task and it becomes less interesting. Yes, and afterwards, even when you cook for twenty, afterwards you have fun. But before, while cooking for less - two, three, four, five, it is more fun.

Organizing a special event could start, on some occasions, months in advance.

Helen:

For Christmas I do my research to get all the things that I want, and the things I cannot get in Sainsbury's and Waitrose I will look on the net to see where I can find the particular ingredient, and if I can't find it I will order it or change my recipe plans (smiles and stretches her hands)... Probably I would know by November what dishes I will cook for Christmas and New Year's Eve and how many people are coming... Probably, between Christmas and New Year I will entertain four times.

The interviewees talked about their experiences as *guests* in sharing activities, explaining their expectancies depending on the cook and the place. Adam describes the variation of his expectancy depending on the cook.

Adam:

In a way, if it is cooked by my mother as I know that she knows what I like so it is not that I believe that she is the best cook in the world but I know that she knows my taste and that she will prepare something that I like. I trust my mother... If the food was cooked by your mother even though she would be very keen to satisfy me I would have a bit of doubt because she does not know my taste and she may make something which requires a lot of effort but it doesn't fit my standards, so, in this way I would trust your mother less, it is not that she is a bad cook! ... And, if you happen to have a 20 year-old sister and she was going to cook for me I would be very doubtful and I would have eaten first!

Differences when preparing for oneself and when preparing for sharing

Many interviewees commented upon their habitual tactics when preparing something for themselves. Both intrinsic and extrinsic self-orientated values were of importance. The most dominant value was convenience (extrinsic) but also fun, creativity and satisfaction about consuming something appropriate (intrinsic) were

of great importance. Habituation of practice and tactics in making something for oneself were obvious for most of the interviewees.

Michel:

Preparing food for me is microwave – bad habits!

When preparing something for others, most of the interviewees made certain changes related to their habits. The changes varied depending upon the individual and the occasion. Adam describes the reasons of changing his normal pizza dinner when he is sharing a meal with someone, commenting upon his reputation, the feeling of failure or success depending upon the outcome, and pleasing his guests.

Adam:

Yes. I know that eating habits are different for different people. I couldn't invite some friends and give them a Tesco pizza because in my mind I thought that they would find it very bad so I would try to do my best but not to exceed my limits... I would not experiment if I expect some friends to join me because if the dish is a failure, it is a failure for them as well and it would be a failure for my reputation.

Helen commented on her bookishness when cooking for an occasion and the difference when cooking for herself and her family, emphasizing the importance of appearance when sharing:

Helen:

...Well if I am trying a new recipe, I will try it with my husband exactly the same way that we would do it for the party... Well I like presentation a lot and I think that when you cook for others it has to look nice too. Even on the way that my dishes are on the table, you know everything matches. Yes, I like the look of a nice table. Yes, yes and napkins and things to match.

Many interviewees referred to a special sense of care and effort when sharing. This care was expressed in diverse ways. Many participants commented upon their attitudes and habits when cooking for themselves and how these tendencies changed, were adjusted or altered, when preparing food for sharing.

Joseph:

I guess the ulterior motive might be if I was entertaining someone for a meal - really that would be the only real reason for making a special effort.

Mary commented on her cooking style. Mary explained that for herself, she liked to improvise; she also used the word "invent", but this attitude would change when she was cooking for friends.

Mary:

Not really invent, but add things like coriander with pasta and try different things. I've never really followed a recipe. I only followed a recipe when I'm cooking with friends, when I'm cooking with someone.

That was a common attitude. Most of the interviewees experimented or tried something new when cooking for their everyday meal or close friends, not following a particular recipe more often sticking to simpler dishes, or eating pre-cooked dishes with slight variations on subsequent days. When sharing or preparing a dinner for an occasion, they tended to follow particular recipes and/or prepare one of their best dishes.

Deborah:

I'd follow a particular recipe for a special occasion or if I was cooking for somebody else, but not for myself nor for something that is not special. I would usually do something quite simple that I know or just make it up as I go along and not worry about the outcome.

By coincidence, two of the interviewees had professional experience in food preparation and sharing. The process of preparation has been described as different in terms of quality control and presentation. The practices in professional sharing resembled the values and the principles that were highlighted when sharing with others domestically - being proud of a good result and being embarrassed by the contrary, but to a greater extent.

Cathy:

I think that it probably does in that the baking which I do in the shop has to be of a higher standard than I would make for myself at home. I try to put myself into the shoes of the customer and if they will buy it, how much they would pay for it, so that is my standard.

Food prosumption and sharing: closing remarks

By way of closing remarks for this section, it is worth mentioning the main differences between making something for oneself and making something to share. When making something to share was habitual, the differences within the process tended to diminish although some of the differences were still apparent. In most cases, preparing something for oneself was a process with less precise rules than when sharing. When preparing something for themselves, most interviewees tended not to follow a particular recipe, whereas when preparing something for

others (but not on a daily basis, such as daily family dinners, for example) they tended to follow a recipe in detail.

Mary:

It is more pleasant eating in company, eating with others. If I eat alone without the pleasure of company I don't worry much and I can end up throwing things in and coming up with something delicious and I think "I must do that when my friends are here." Then, when I try it with my friends it is not the same, or it is not a surprise the second time.

*Ratatouille's style*¹⁸³ seemed to be more frequent when preparing something for oneself or for close friends and family on a daily basis than when preparing something to share on a special occasion.

Mary:

If I cook with friends or for others I tend to be more careful with the right timing and add the ingredients at the right time. Also, when I cook for friends I may have a better idea of the whole meal. For example I may prepare a dessert or a first and second dish but when it comes to me I would not prepare a dessert, I would eat my prunes for example or I would only make one dish.

When preparing something for oneself, many interviewees praised the significance of eating fresh food. When sharing it depended on the occasion; with fewer people or in less formal circumstances the food was pre-prepared and cooked a little time in advance, and in many cases food was prepared in advance. Many of the interviewees, when they hosted gatherings or special events, would not focus upon food and eating but rather taking care of their guests and facilitating the evening.

Mary:

Yes, that is a good point, when I hold gatherings I don't focus on eating so much because I focus on hosting. I notice that I very often don't even eat during the evening as my mind is on having everything ready.

Using Holbrook's typology value system and Xie and Troye's approach to prosuming value, it could be argued that when habitually prosuming alone, most of the interviewees with few exceptions focused, as expected, mainly upon active, self-orientated values such as convenience and fun, while at the same time they were

¹⁸³ The Disney movie *Ratatouille* (2007) was about a mouse, who was a chef that followed his instinct: improvising, following his urge, focusing upon the looks, the smell and the *general feeling* of what he prepared.

satisfied and self-content for having good quality food and taking care of themselves, having a sense of wellbeing and a higher quality of life.

When prosuming and sharing on a less frequent basis, the values that were more dominant were other-orientated, actively related to status and reactively related to reputation and esteem, but they were also self-orientated, mostly related to aesthetics and appearance. When sharing, self-contentment was a consequence of acknowledged self-efficacy. When prosuming alone, motivations were mostly intrinsic; whereas when prosuming and sharing, the motivations were mostly extrinsic.

7.3 Mood and mindset shifts in food prosuming activities

Eve:

“... it turns out to be that for me, cooking is something I do to relax as well,
like switching off... Eating is like a mental break in a way.”

Many interviewees mentioned the impact of food upon their mood and issues related to their physiology and health. At the same time, they mentioned the significance of their mood in relation to their prosuming choices and also the impact of their prosuming practices upon their moods and mindsets. In this section we will look particularly into the relationship between food prosuming activities and their impact upon one's mood and mindset. As we have seen, since antiquity¹⁸⁴ food consumption and preparation has been associated to rituals, popular culture and the emotional state of the agents involved. A good illustration of this remark can be found in Homer's *Iliad*. Referring to Priam, Achilles¹⁸⁵ says:

“... But come, royal old man, let's think of food.
Later you can lament for your dear son when you have taken him to Ilion, 620
where you'll shed many tears for him.” 770
Swift Achilles finished. Then, jumping up, helled
a white-fleeced sheep. His companions skinned it,

¹⁸⁴ Look in the section “The mythos of prosumption” p27.

¹⁸⁵ Priam and Achilles are two main figures in Homer's *Iliad*. *Iliad* is a narration of the Trojan War. In this part, Priam arrives to take his dead son, Hector, back home. Priam has not eaten since he learned about the death of his son. Achilles, the man who killed Hector, invites Priam to have something to eat before anything else.

then prepared the meat, slicing it skillfully
and putting it on spits. They cooked it carefully,
then pulled spits from the pieces. Taking bread,
Automedon set it in fine baskets on the table.
Achilles served the meat. Then their hands went to it,
taking the food prepared and set beside them.

In the above passage, the reader is aware that Priam has not eaten for several days due to grief at the loss of his son. The passage documents the phase of food preparation in detail. As Priam watches Achilles capturing the animal, following the preparation of the food he enters into a new mental state: the state of eating, a different mood and a different mindset. Achilles provides the food and the preparation begins. The preparation is detailed and delicate; in order to highlight the significance of his visit Priam is honored with the sacrifice¹⁸⁶ of an animal and the proper care of the preparation of his food.

Mood and mindset shifts occur within the process of food prosumption, both while preparing and consuming: "...it turns out to be that for me, cooking is something I do to relax as well, like switching off; ... Eating is like a mental break in a way." The process of preparing is often related to stress-relieving feelings; it is a time for contemplation and thought. It is a time in which one is isolated from the rest of the world. Focusing on the preparation of food appears to be a way to forget about food and to connect oneself to inner thoughts.¹⁸⁷ The repetition of simple, repetitive processes opens up ways for thoughts to arise. Mina considers the process of cooking to be therapeutic, a time to reflect and relieve stress; a process that goes beyond the preparation of food itself.

Mina:

...I am satisfied with the whole process of making it because it is kind of therapeutic also for me. It is a time during the day that I can forget if I have some stress or it is a time to reflect. I do this in parallel especially if I have to do tedious things like stirring food the whole time, I am stirring and thinking, I forget about the food.

¹⁸⁶ In ancient Greece, sacrifice was an important ritual that designated social hierarchies and which signified devotion and gratitude to the gods. This is why Priam, in this passage, is being honoured by Achilles who sacrificed an animal in order to ease his grief and *make* him eat. See pp. 14-43

¹⁸⁷ The impact of habitual making and, ergo, therapy in wellbeing and prosperity is a theme that is well-covered by philosophers and psychologists. See pp. 123-124.

Within this frame, a lot of the participants referred to prosuming activities as being mood-shifting and therapeutic, especially during the preparation. Eve referred to the process of preparing something as being relaxing, and also satisfying in that one is producing something that will be directly consumed: "I can I see I get involved with a process of cooking and then I can see the product of it."

Helen:

I think it is therapeutic as well... you relax when you cook; I think you don't think anything else apart from what you are actually producing. So I think it is quite good for our stress condition, I find baking very good for that.

Chara:

I enjoy cooking because it is a process that relaxes me. I find lots of pleasure in it. It is a pleasure to handle the ingredients; it is a pleasure to try and find ways of making a dish tastier, to cook so the dishes won't lose their freshness or their nutritional value.

Mood and mindsets shifts

"Let your food be your medicine, and your medicine be your food.

Hippocrates (c. 460 BC – c. 370 BC)

"What is food to one man may be fierce poison to others."

(Lucretius (1st century BC)

The two well-known quotes about food above indicate views related to nutrients and the direct impact of food consumption to good or bad health and physicality. Obviously, the connection of food to one's mood involves the impact of particular nutrients, acting in a biochemical way within the body. So, for example, caffeine promotes alertness through various mechanisms in our organism and the chemical responsible for chocolate's uplifting effect is called phenylethylamine (an essential amino acid), which is a component of protein (Pembroke, 2005). The impact of the bodily chemical procedures upon our physicality, mentality and mood are apparent and they have been studied by nutritionists and physiologists. In her interview, Jackie said, "yes, food affects my mood entirely which is why I know which foods to avoid. I know that pasta makes me feel really calm so I eat a lot of it."

Jackie described her experience with kombucha, the elixir which Jackie claims can produce *quite a lift* when you drink it.

Jackie:

...they call it the *elixir of life* in many different nationalities... the body heals itself when you drink it ... you put inside a little micro-organism which cleans you out and then suddenly you are jumping around! I am fascinated by it, I really am and the homebrew tastes much different and much better.

The centrality of the impact of food consumption upon mood and/or physicality was remarked upon by some interviewees. Mary highlighted the impact of food to both her *inner self* and to her physical body. She explained the connections of vitamins to her physical condition and at the same time she acknowledged the impact of a particular food to her emotional state.

Mary:

To be good for me, either it means for my feelings and my inner self, which would mean that I enjoyed it, I found it tasty. Or perhaps for my body, for example if I am sick... then if I am sick maybe (I will make) warm soup (that) makes me feel better. ... It is a bit strange, maybe the body asks for some ingredients - it could also be psychology and mood.

The influence of moods and mindsets

Some interviewees mentioned their prosuming practices being changed or altered depending on their emotional state and mood. In such cases, their moods affected their prosuming practices.

Clare:

When I am in the mood for new things and I have more time I use the net... But if I am not in a good mood it immediately affects me, so it depends.

Chara associated the emotional state and mood of the moment to her food choices.

Chara:

Actually, if I am not in a good mood I don't like eating. If I am feeling down then I just don't feel like eating. I just lose my appetite, which is huge usually... Your senses tell you what you like and what you don't like... It depends on how you feel... you have different responses.

Prosuming practices were associated by some of the interviewees to a different ambience and different feelings during the phase of the preparation, and a different ambience and feelings during consumption. Nora said that she needed to shower, to *change* in order to feel good before consuming the food that she has just made. Consumption for Nora is disassociated from the ambience of preparation.

Nora:

“Because after that I need to shower, dry my hair and I need to do that to feel good and enjoy the food. So it’s a very long procedure overall that is in my mind in connection with the food.”

Preconceived feelings and a fixed mindset regarding consuming practices were revealed by Mary in the following quotation:

Mary:

Also if the food smells nice or if I know who has cooked it. For example if it is from my mother or my grandmother I know that it would be very tasty. Also experience, repetition, if I have tried the food before then there is a preconceived feeling.

It is often said that entering a church alters the way people feel. It is very common for people to associate mood changing with the ambience, the environment, the pervasive atmosphere. Good architecture provokes feelings and settings for particular mindsets to arise. The same point was mentioned by the interviewees, who related the ambience to food prosuming activities. Many interviewees connected the ambience with specific mindsets and moods, often disassociating food itself.

Mary:

I like to eat out because when we meet at Peter’s Yard, a coffee shop (I meet friends there on Sundays) I like eating there because the food is tasty but it is also because of the nice friendly atmosphere: nice chat, nice people, nice food which all adds to a pleasant feeling. Or if I am out with my boyfriend I feel like I pamper myself. When we are out for dinner, we pamper ourselves and there is a nice atmosphere... When it comes to food itself, I think that the best food I have tried has not been cooked in a restaurant; it would be homemade food, not necessarily food made by me but by mothers – either mine or others!

The creation of ambience

However, many interviewees also mentioned the ability of food and food preparation to *create* ambience, moods and pervasive atmospheres in diverse ways. Many interviewees referred to the ambience as being significant to their activities and their moods while prosuming. The ambience involved both the attributes of the place (kitchen, lighting, etc.), but also memories (provoked by objects, ingredients, smells, particular recipes, etc.), music, company and smells.

Paul mentioned his cousin and his home environment that he recalled when he listened to a song they used to play when they were cooking out in the forest. Food

preparation, the environment, the sound of the music, the friendly company, the smells and the taste of the food act as co-creators of the ambience of the personal atmosphere, aethersphere.

Paul:

It depends on my mood... I remember cooking Chinese noodles and I was listening to a John Denver song – The Rhinestone Cowboy, it is a very old song. I remember we used to go fishing and cook outside with firewood and we used to take a guitar... So sometimes I will phone him and say "I still remember the song you used to sing."

Kate refers to the ambience when she is cooking in the familiar kitchen of her home, the intimacy and the warmth of her habits: having the radio on or listening to her favorite audio book:

Kate:

Cooking and baking tends to cheer me up, it is one of the ways that I relax. If I have had a very stressful day I will go into the kitchen... very homey to be honest - I am very used to everything there... I am a big homebody so I like it when everything is familiar. Put on BBC Radio 4 or I love listening to audio books so I might put on a mystery or something on my laptop (which I carry around) and cook or bake. It is one of my favorite things to do.

In the following example, Thomas describes his experience while baking sweets and the impact on his mood: "I think that sweets make me feel sweeter."

Thomas:

Ah, there is a feeling on very specific occasions, the feeling I have which is a nice one and a happy one, it is specific with sweets. The smell of the house. ... I think that sweets make me feel sweeter – they are a little different the sweets.

Mina praised the importance of smells, associating smells to specific events, ambiances, "it is like the kitchen at my grandmother's."

Mina:

Something that it is important in food and cooking is smell, apart from taste... Whenever I think of my grandmother for example, it is more than the taste, it is the smell which comes to mind... I remember that I had a friend that was a botanist here (Edinburgh) and she had this really nice kitchen with a lot of stuff inside. The first time I went to her house her kitchen smelt of *granny's kitchen*. It was very much like that, the room.

Closing remarks on mood and mindset shifts in food prosuming practices

Mood and mindset shifts were observed within prosuming activities throughout the process of prosuming. Most of the interviewees pointed to their preferences and their tendencies as a means of feeling or being good. Their sense of goodness, pleasure and satisfaction through presumption varied, however. This variation extended from issues related to health and bodily processes (“while I start to spin due to the sugar in the maple syrup, it makes me go nuts! I just can’t process it as I could when I was a child”), to taste, social, political and environmental issues and personal-emotional elements (memories): “It reminds me of my cousins because we used to go fishing, cook in that way outside, very fast and simple... it was a fantastic environment, fresh water, trees and birds chirping, so everything was quiet and beautiful.” So they would experience feelings of fulfillment, a sense of reward or punishment from their particular choices (“I find that when I am not feeling at my best, and my son, we both tend to eat very badly”), and therefore a shift in their mood and mindset. The fulfillment was sometimes accelerated by the process of creation and the personal effort that was attached to it, the full awareness of the preparation, the eating process, the immediate impact on the future, or the contrary if their choices failed to meet their personal criteria. The ability of food preparation and consumption to create and mold moods to transform one’s mindset and to transport the participants in *personal places* gives the chance to introduce the next subject, prosuming practices and the connection to *platial* characteristics.

7.4 Food prosuming practices and attributes of place.

Many interviewees made reference to attributes of place and food consumption practices. For Marcia, consuming preferences incorporated issues of social stratification and particular expectancies (Bourdieu, 1984). In this light, attributes of a place indicated for her the type of food that she would expect when eating at a restaurant.

Marcia:

I guess the menu, the types of dishes on the menu, the prices, the ambience and

the type of people that go there... If you go to for example to Tiger Lilly or to a kebab place, you can tell the difference...I know when I go to the shop the way it is, with the décor, the people.

Kate, from a more personal perspective, referred to memories of food consumption and personal associations that she has made to specific places.

Kate:

I'd say that I am romantic so I like to eat certain things only in certain places. You can get American candy in the UK now but I won't eat it here because to me you only eat American candy in America.

Antony and Miguel contextualized specific food consumption practices and could not think of themselves consuming these particular foods in different conditions and places other than those in which they originally did.

Miguel:

That's in El Salvador so it's very tropical and they have mangos and make squeezed juices. My aunt makes lime juice and it's amazing. So that's engraved into my head, eating green mangos freshly cut in a bowl with lime and salt and being outside and it's beautiful in a sunny day and with family.

Adam argued that the environment in which something is eaten was not the most important attribute. The most important thing for him was his appetite and the taste of the food. But at the same time he associated prosuming practices to the environment *subconsciously*, as he put it.

Adam:

I didn't expect something less because of the environment, this was not a basic factor, the basic factor was the cook and the association with my taste and my appetite... I think this is subconscious, but for instance when we were camping I would go for fruit but this came naturally to me.

From the same perspective, prosuming practices were strongly associated with specific places, ingredients and cultural issues. Many of the interviewees correlated prosuming activities to places, in metaphorical ways too. Thomas, for instance, associated the nice smells of sweets with homely feelings, home and Christmas. For Jackie, food preparation was metaphorically transformed to a place that was separated from the outside world.

Jackie:

...you are in a warm kitchen with bright lights so it doesn't matter what it is doing outside.

The kitchen, as expected, was mentioned by most interviewees. For Jackie, the kitchen played a symbolic role as being the heart of the home; for Marc the kitchen is the room of food production, the engine room and for Miguel it is a *spatial memory* of being together with his beloveds.

Jackie:

The kitchen is the real heart of a home isn't it? In fact I went to the home of some fishermen on the island and they have built this huge kitchen with this lovely wooden table in the center where they do all of their cooking and the kids and dogs come rushing in and out. It is a real home.

Marc:

...but I really like big kitchens (makes a gesture with his hands showing a big space), kitchen work rather than fancy cheffy stuff. I'd rather work in a kitchen.

Most of the interviewees expressed a personal association with their kitchens. They preferred to prepare food in their kitchen and, if possible, alone. Mina considered eating in the kitchen as a treat, as the proper place to eat your freshly-made food. For Mina, food loses something when moved outside of the place in which it is produced, outside of its *proper place*.

Mina:

I think that the kitchen is a very nice environment for eating the food. It is the place where it was cooked. I think sometimes if you transfer it to another place it loses something.

Adam:

I prefer to cook it at home where I know my kitchen well, the result will be better.

When sharing, doing so in the proper setting was of importance for most of the interviewees, and many liked to prepare the setting for sharing meticulously (this varied from formal to informal, depending on the individual, the occasion and the people involved).

Mina:

When I entertain, everything is thought of, the food, the colour of the plates, the flowers, the lighting, everything.

There is no doubt that today's food industry is globalized. Yet still, as has been observed in the accounts of the interviewees, food culture is influenced and dictated by culture and local conditions. For most of the interviewees, personal preferences

and tendencies were formed by their origins (country, family), cultures, the places they have lived and the places in which they currently live.

Paul:

It is because of the culture, they say that India is a country of unity in diversity, so different cultures makes one country India, so that is why. I am from Nepal, my origin is from Nepal, my grandfather and my great grandfathers are from Nepal so our food was different. But after travelling to the UK my food pattern changed again quite a lot because I was into more European foods. I tried Spanish, French, Italian, Polish foods, etc.

A lot of participants associated food prosumerism with particular places. Place within prosuming activities played a significant role, not only for the process of the activity but also for the richness of the experience itself. Place seems to be of vital importance both literally and symbolically.

Kate:

Because I am such a homebody, food, eating and the kitchen play an important symbolic role in my life.

Thomas:

For me, in order to be able to eat what I like and how I like it or when I like it, the place is quite important... So what happens is over the last few years people are gathering in their homes. For example, in this living room here no restaurant has such warmth like here so if you gather four people to eat here it is much better than any restaurant in Edinburgh.

Paul:

Of course, it was a fantastic environment, fresh water, trees and birds chirping, so everything was quiet and beautiful. It was always a fantastic experience. Here you don't have this kind of natural experience; it is very hard to find nature, you have to go to the Highlands! ...I have never cooked it here because you don't get the kind of fish. There we used to go to the river, catch the fish and eat it immediately.

Arthur, highlighting the significance of the place to his prosuming practices, commented that he preferred having mediocre food in a fantastic environment rather than having splendid food in an inferior environment.

Arthur:

I would rather have mediocre food in a nice environment than nice food in a nasty, ugly and noisy environment.

To sum up, in food prosuming practices of everyday life place was expressed as significant, personal and familiar, and was in most cases associated with intimate feelings and home. In occasional sharing food prosuming practices, place was

significant as well. In the phase of preparation, place was expressed as being equally important both when prosuming alone or when prosuming and sharing. In the phase of consumption, though, platial characteristics were not mentioned as particularly significant when alone (even if they affected their practices, it was not something that they would think of taking care of), whereas when sharing, platial characteristics were expressed as being of great importance and significance.

7.5 Difficult to express, difficult to talk about; mis-deliveries and fallacies

As is the case with all cultural discourses, food too encompasses rituals, personal and social perceptions, meanings and codes of signification (Warde, 1997). Food prosuming practices, like all popular creations, are highly contextualized (Bourdieu, 2002/1977: 110, 120; Williams, 1988: 158). As was expected, therefore, most participants expressed personal and group codes of signification regarding their food prosuming practices. For instance, Paul never prepared pasta because for him pasta did not make sense,¹⁸⁸ Diana considered food as something warm,¹⁸⁹ Lorna never cooked anything solely for herself¹⁹⁰ and for Kate cooking was almost an everyday necessity for her sense of wellbeing.

Many interviewees discussed the tacit knowledge¹⁹¹ with which they have become accustomed through the years.

Jackie:

I know that I can always salvage a dish as long as I don't go too far; as long as you don't cook anything too much you know that you can usually rescue it. When you have more experience you realize that you can't mess things up too badly.

¹⁸⁸ Whereas pasta has been recently voted as the most globally popular food, Paul could not understand the idea of pasta, saying that to him it is like boiling and eating old bread and that this does not make sense.

¹⁸⁹ She said that in China, *proper* food was considered as something warm.

¹⁹⁰ She said, "it is so sad to prepare something just for you, it does not make sense."

¹⁹¹ Tacit knowledge was first introduced by Michael Polanyi (1958) in his treatise 'Personal knowledge'. In contrast to objectivism, Polanyi believed that knowledge is personal and that it is very difficult for someone to articulate what he knows and/or the process through which he acquired his knowledge

Some of the participants faced awkward incidents related to their food consumption, because they failed to make their preferences clear. Antony, after being a vegetarian for over 20 years, experienced eating meat without being aware of it. It was very difficult for him to put his experience into words.

Antony:

Yeah yeah I suppose sensual. Yeah and I find it really hard to describe to you how I felt that instant that I had the meat in my mouth. Yes... I can recall it and I can communicate you a sense about it...

In prosuming practices, though, people rarely commented upon having very awkward moments. Mis-deliveries in prosuming practices were experienced due to either unintentional use of an ingredient (as Thomas says, "if it is white it does not mean that it is sugar") or because the result was different than expected (as Kate says, "it was just one of those things, an accident"). Both processes were mostly considered to be processes of learning.

Thomas:

I remember for sure. The last time it was a complete disaster! The recipe said to use icing sugar and I used soda and I destroyed the whole thing... This is a mistake which has happened before because I don't check a lot and in cooking you have to check... An example is sugar, if it is white it does not mean that it is sugar. Now I double check.

Kate:

I think the last time was accidental. I made some aubergine to go on top of a ratatouille and it was just too oily. I couldn't eat it because it was so oily and the texture had gone a bit weird. It was just one of those things, an accident.

When sharing on special occasions, if something was wrong, most of the interviewees would not share it and do it again, although that was not often, since most of the interviewees were very careful and precise.

Participants expressed a difficulty in communicating their experience of taste.

Anthony:

But going back to these two philosophers... who were talking about the coffee they are talking about language and the limits of the language... em... so language is a series of symbols they say so the way that it works is that... each component relates to another component... so a word relates to another word, but one of those two philosophers was convinced that it exists something... there comes a stage where you hit a point where the word relates not to another word but to the word and you can't refine the use of language anymore... you hit the word and you can't go to another word... so it is outside of the

language circle he identifies these points as being where the language meets the word and you can't go back to another word... it's the senses.

Adam:

Describing the pleasure of eating chocolate is not easy task. It is as if you are trying to describe colours to people who were born blind.

Eve could not explain what she felt when preparing something for herself; she was not able to consume it.

Eve:

mmm... it is difficult to describe it because... it is for example I know I have to have dinner and then I try to have dinner, and if not dinner something to eat but then I can't and I just leave it... but then I know this is bad for me. .

This inarticulateness in trying to transform a contextualized experience into a decontextualized discourse extends from the sacred to the mundane as experienced in everyday life (Williams, 1988: 158).

To sum up, food prosuming practices are strongly contextualized with personal and social meanings. A difficulty in expressing issues around taste was frequent. Mis-deliveries in food prosuming practices were often considered to be a process of progress and learning and were not regarded as failure.

7.6 Food prosuming practices as a habit

“We are what we repeatedly do. Excellence, then, is not an act but a habit.”

Aristotle *Nicomachean Ethics*, Book II, 4; Book I, 7

Most of the interviewees referred to skills obtained through habitual activities without really understanding the process and the way that it was happening. Joseph describes his experience:

Joseph:

I guess for basic cooking you don't need a great deal of skill but on the other hand if you have been cooking for forty five years you don't know what skills you've got because they are there. The other night I was doing a very simple meal and it was something like I'd run out of potatoes so I cooked rice and my dinner guest ... so I cooked the rice, as far as I am concerned, rice is rice is rice. Anyway, I got it right; she said that I'd got it right.

Mary, when asked if she feels like a professional in food practices, answered that she feels like an expert because she has cooked some dishes so many times.

Mary:

There are some dishes where I feel like an expert because I have cooked them so many times.

In terms of habituation and excellence, Adam commented that since he produces the same thing over and over again, he does it very well.

Adam:

...I mean there is only the verification that, yes I cook something well, but this is because I have cooked it many times before.

On some occasions, however, interviewees altered their habits when sharing, trying something different or unusual - although in order to please their guests, Michel and Helen wanted to try something unusual, something out of the ordinary.

Helen:

When entertaining and also at home I like to do something a little unusual in making a dish other than a traditional Scottish dish. So I became rather good with paellas, coq au vin, etc.

Joseph finds it very important not to share the same meal with the same people in a sequence. For this reason, as we have seen, he documents the dishes that he shares with his friends. When sharing, most of the interviewees tended to create something they were good at, a recipe with which they were very familiar with, but at the same time some of the interviewees expressed the necessity to do something unusual, something out of the ordinary.



Figure 20. Bread kneading accompanied by flute play (earthenware from Thebes)¹⁹²

¹⁹² Source: Karamitrou Montesidi, M.(2005) [Ancient Nutrition.] *Archeological Museum Aianis, Educational Programs* p46 (in Greek).

Many of the interviewees commented upon their habits while cooking. Most of them habitually cooked while listening to music, radio, audiobooks, watching television or even having a Skype conversation. Entertainment and food preparation has been evident since antiquity, as can be seen in the small statue in Figure 20. Most of the interviewees regarded habitual prosuming practices as a process of disassociation with other activities, a changing of ambience, being attuned to what they were doing at present or entering into imaginary worlds of contemplation and feelings.

Most of interviewees had particular cooking and eating habits and preferences, both in terms of the types of food they preferred and also in the process of preparing and eating. Some habitually ate alone, others with company, taking a break from what they might otherwise be doing; others ate while doing other things: working, watching television, sitting in front of their laptop, checking their Fb account, perhaps sitting at a table, perhaps sitting on the sofa. Habituation and scheduling has been an important factor in food prosuming practices that was emphasized by the interviewees. Most of them followed particular schedules regarding their food prosuming activities, intertwining them with other daily routines and activities.

7.7 Food prosuming practices and connectivity

In terms of connectivity and prosuming activities of food, there were some diverse qualities of connectivity that were mentioned by the interviewees. One mode of connectivity regarded the inner connection to oneself, satisfying personal needs and preferences.

Kate:

I cook what I like to eat; I am a part-time vegetarian and I have gone through periods of not eating dairy or not eating wheat... I like food so I have developed a repertoire of things that I like to eat.

A different dimension involved the connection to family and loved ones through prosuming practices and sharing. Many interviewees mentioned the bond that was created through sharing and making a meal to share. The connection due both to the gathering but also to the thought of the person they would prepare a meal for, in order to make something that they would like. So connectivity was accomplished with a feeling of care, enhancing values of social capital.

Lorna:

It is always about giving really; giving them a nice meal, giving them a cake, or scones or something. I think that it is the nicest thing, it is about sharing, sitting down altogether, feeling that you have put a lot of effort and time into something that they will enjoy... I guess it is not a pride thing, it is more about if it makes them happy or if they enjoy it then that is more important than "look what I can do" - it is not about that.

A different dimension involved the connection to their culture, their tradition and their roots. Many interviewees mentioned memories, stories and places they thought about when they prepared something personal, both culturally or in relation to their own family.

Louis:

Well for instance I cook a lot of Pacific salmon; I have been able to find frozen Pacific salmon here. It is different to Atlantic salmon and it reminds me of home.

Michel:

Yes, I do. I try (to make traditional meals)... It is one of those things that makes you feel at home.

Finally, quality involved the connection of the interviewees to their environment and to the *natural roots* of their food. Some of the interviewees said that through their prosuming practices they better understood the source of what they were eating; they became closer to the ecosystem and tried to purchase ethically-sourced foods more actively.

Stephen:

I hope so – it is worth a try. I see all these problems with over-aggressive farming destroying farmland ... I do what I can – I am not a politician, I cannot affect the thing directly but at least I can try to affect it.

7.8 Food prosuming practices: closing remarks

In this section we have presented the basic findings regarding food prosuming practices. Food prosuming practices involved issues of self-satisfaction, identifying oneself on a personal and a social level. Food prosumerism involved mostly intrinsic values of motivation when prosuming alone and both intrinsic and extrinsic when prosuming and sharing. Food prosuming practices very often incorporated issues related to sharing practices. Prosuming, sharing, cultivating and creating social bonds and bridges, building intimate relations of trust and care were often involved in prosuming practices and sharing. Food prosuming practices acted as a mood-shifting process that challenged the mindset before prosuming. Food prosuming practices were often connected to specific platial characteristics, but also, metaphorically, prosumerism created personal places in which the participants habituated, offering the qualities of secure and trusted personal dwellings. Food prosuming practices, though, were totally different when sharing on occasion and when practiced habitually. Food prosuming practices acted as a mobilizing practice of connecting oneself to the self to others but also to the environment. In the following section, these subjects will be revisited in the case of prosuming practices in the realm of social media.

8 ANALYSIS OF SOCIAL MEDIA CONTENT

Digital prosumerism in social media content has been explored through bibliographic research, personal engagement and by testing the themes analyzed on food prosumerism, with five in-depth interviews and further engagement with the interviewees.

The importance of studying social media and people's engagement in their everyday life is significant, since it without doubt affects almost everybody. Claire, an interviewee, commented on this:

Claire:

My father uses social media; he's 72 years old and my friend's daughters who are 14 years old use social media. So everybody! The range is huge!

Digital prosumerism is a very common process in the practice of social media, in much the same way that prosumerism is in food practices. As common as it is to make one's own food, it is equally common for people to create information, content and use it in various ways through social media accounts. In this section we will see how the main themes that have been articulated in the case of food prosumerism are revisited and readdressed in the case of digital prosumerism, and particularly in the case of social media content prosuming practices.

8.1 Self-expression through digital prosumerism in social media practices

In this section we will look into observations and findings produced through the interviews and two personal experiments that involved an everyday digital prosuming activity for 30 days. The findings of food prosumerism have indicated that participants tended to prefer prosuming, rather than consuming food, alongside other reasons associated with their ability to express their *instant* needs

and moods. This ability was tested with two experiments, two personal reflections on the researcher's social media accounts. Based on the classification schemata of Kaplan and Haenlein (2010),¹⁹³ the researcher chose social media that rated highly on the self-presentation scale. From her engagement, the researcher noticed that media with highly-rated self-presentation offered different possibilities; this is why the researcher decided to choose more than one type from this category; Fb, Skype and a specially created blog.

The first experiment involved the changing of the profile image on her Skype account¹⁹⁴ for 30 days in a row. The portrait photographs used were taken with the camera built into her laptop and were used directly as a profile picture. The idea was to express her daily image on her account for one month. In the beginning, changing the profile picture was a time-consuming task, but as the days passed and the end of the month approached, the task had become familiar and was done with ease. This experiment revealed that a user could express a difference from one day to the next via changing his/her profile picture, but self-expression was hindered due to elements of anticipation and issues related to public image. The second experiment involved the drawing of one sketch per day during breakfast and posting it on Fb and on a specifically created blog.¹⁹⁵ This experiment was conducted in an attempt to depict in greater specificity the mood and mindset of the moment. The second experiment was more successful in terms of self-fulfillment and also in terms of self-expression of the moods and the spirit of the moment.

In social media, self-expression and identity is associated with a *social projection* of self-identity; there is a simultaneous presentation of self to self and the initiation of a subsequent projection of self to others. In 2000, before the rise of the social

¹⁹³ Table 1, p89.

¹⁹⁴ Initially, the researcher intended to also change the profile image on her Fb account, but this experiment was not fulfilled. Changing her profile image daily on Fb was found to be of discomfort and stopped on the sixth day. The researcher felt too uncomfortable to continue the experiment on the Fb account, whereas she was more comfortable to display actions of self-expression in prosuming activities within the domain of Skype, where most of her contacts were close friends and family.

¹⁹⁵ <http://onesketchperday.blogspot.co.uk/>

media landscape, Tia DeNora (2000) explored the theme of self identity and music in her book *Music in Everyday Life*, and wrote,

“... self identity is no longer conceptualized as a fixed unitary entity; self identity is approached as a product of *social work*.” (DeNora, 2000: 62)

Today, even more than before, people engage with, create and post diverse types of information via their social media accounts. These accumulated everyday actions inform others, re-inform oneself and form circles of diverse self-presentations, identities and personas.

One other remark is that within each domain, there are things and actions that are considered to be within the norm and interpreted in certain ways, and others that are not – these could be confusing, upsetting the existing patterns and the established order.¹⁹⁶ So, on Skype it is not usual to change one’s profile picture every day, and this is why it was not received as an update but rather as a weird process.

Most of the interviewees associated their activities on their accounts to practices of self-projection on both personal and social levels. Thomas related his Fb, Twitter and YouTube account to his profession and his artistic profile. He divided his accounts into those that are purely professional and others that are purely private.

Thomas:

In my social media accounts I merely post things related to art. I am an artist so in my social media accounts I built up my artistic image... for personal reasons I have Skype, yeah Skype literally replaced my mobile.

On many occasions, the interviewees recognized characteristics of contacts they have never been in contact with in the physical life. In the following quote, Gilda expands upon this thought, explaining that she could speculate what her *friends’* reactions might be and, as she says, “this is how I know some people that I have never been in any form of communication with” - through their activity, their prosuming practices, the posts that they upload on their accounts, their comments, likes, etc.

Gilda:

¹⁹⁶ These actions are not necessarily unwelcome; as Mary Douglas said, “people don’t necessarily dislike things out of the norm, as they offer the potential of rearticulating and revisiting the existed patterns and tendencies.” (Douglas, 1967)

I kind of I know who would be interested on my post. This is how I know some people that I've never been in any form of communication with them. But I know that they will post similar things to mine and that is how sometimes I will check their pages because I know that it will be something that I'd find interesting.

Following this thought, Emma¹⁹⁷ considered having a Fb account in order to *follow the life* of her nephew. For Emma, this was very important in order to prevent the attraction of “people you wouldn't want to attract”, as she said. Emma acknowledges the fact that posts and activities on social media accounts are illustrative of one's interests and reveal information about the owner. Emma rejected having a social media account, doubting the potential it offered for her to express herself in any meaningful way.

Emma:

I'm actually going to get a Fb account so I can befriend my nephew who's about to get a Fb account and I can keep an eye on what his putting, no what he's doing! ...Because I don't want him putting things up that could then attract people who you wouldn't want to attract... As a personal preference I don't want to have Fb, Flickr or whatever because I'd rather choose who I speak to...

Self-expression, self-reflection, spontaneity; moods of the moment; moods of the times

Gilda associated her posts with particular moods, but also with the way that her profile *looked* (attributing to it personal characteristics), and subsequently with the way that she *was seen*. Gilda's posts depended upon her mood and her interests.

Gilda:

Yes. My profile doesn't usually look very unhappy! That's something I don't like it to look so. It's active. Sometimes happy sometimes more sophisticated but not sad and angry or negative. I don't want it to be associated with any of that bad mood... Or depends on how I feel at the time because I think that generally people act with moods... My posts have to do with my life and the mood I'm in. Sometimes are quotes sometimes funny things but also a lot of philosophical quotes actually! ...as this is an area of my interests and as I said I would post things that I am interested in.

¹⁹⁷ Emma is an interviewee who does not have a personal Fb account, but who is very familiar with all social media since she is responsible for managing social media accounts in her working environment.

Contrary to this attitude, Thomas, a composer of classic music, said that he does not post anything related to his personal interests or mood on his social media accounts. He would only post things related to his professional interests.

Thomas:

No, no in these mediums I never post things related to the way I feel. I only post things related to my professional interest. I post things to support and create a personal image, because I am an artist.

Even in these respects, Thomas's practices cultivated a particular atmosphere around his account and his profile, in order to *create* a particular *professional mood*. So, even when an interviewee expressed his/her reluctance to express his/her personal moods at any given moment, his/her engagement was dictated by a particular goal that was relevant to his/her sense of self-projection and the mood that he/she wanted to cultivate.

Most of the interviewees described some self-imposed restrictions regarding their activities on their accounts. Gilda expressed her reluctance to express her feelings or anything personal.

Gilda:

...I would never post something too personal... like relationship statuses for instance, or say something very personal. These are things that I would never do. ... My feelings are deeper and I think that Fb it's just for the outside... Feelings to me come to other important parts of my life related with other areas and not with networking... There are a lot of people on it and feelings are not just for everybody to see them.

Thomas commented upon the influence that his social media account had on him when he posted a personal piece of music which was not enthusiastically received. This had an impact on his mode of self-expression; he said that he did not know what to do after such events so he preferred not to do anything, just wait.

Thomas:

Well of course I was disappointed when... you know not because it was my piece I mean if someone else has written it I would say... not because it was mine... but of course I was disappointed... and I have received my first not like on YouTube, actually my first two not likes... and both of them are from Greece... I don't know what to do now... I am just waiting.

Self-expression morals and immaterial values

Many interviewees related immaterial values and morals to their social media practices in direct but also indirect ways.

Thomas:

...but what is the point of our engagement to social media? Would we make any better place to live in? We are on Fb but still people are dying in Syria and children are hungry in Africa.

Adam, a PhD student of journalism, described his philosophy when sharing his ideas, keeping in mind that his ideas could have a positive impact on the world.

Adam:

When I post something I keep that in mind, that my ideas will make the world a better place. That is the overall idea.

Claire commented upon the effort that others made in order to communicate with her, acknowledging the value of the prosuming activities of others. At the same time, Claire felt uncomfortable neglecting someone who had made a special effort. For Claire, morals were connected both to her response and to her prosuming activity, but also to her acknowledgement of the efforts made by others to communicate with her. Emma, 52, expressed her concerns about her engagement to social media, feeling that she was too old to use them. For Emma, posting something on social media involved a lack of precision in terms of who was able to read her message, and potentially jeopardized her privacy. For Emma, this was a very important aspect. As she said, it “crosses the boundaries of friendship”.

Emma:

I prefer to choose, I don't like to put something out there like Fb account or Twitter account and then have various people come in and read what I've been doing. I know you can put walls up, I know you can put security up but I also know that there are various ways around that, through my work! So, my friendships are special to me...

Emma regards the ethics of social media accounts as being inconsistent with her own ethics in terms of communication and relationships.

To sum up, a process of self-identification was obvious in prosuming practices of social media content. Self-expression, self-projection, self-reflection and self-presentation were significant. Self-expression appeared to be a significant part of social media engagement, but under limitations. These limitations related mostly to

the awareness of the audience and to concerns about the public image that they created through their posts. Therefore, self-expression is limited due to issues related to self-projection and self-presentation. Expressing oneself through prosuming practices of content was a reality for the interviewees, and this happened through a combination of things. The interviewees said that it was possible to understand the person through their posts and their *attitude* in general. Self-reflection was very significant too. Most of the interviewees felt pleased, neutral or rejected when their social media activities were popular with their audience, or not. Most of the interviewees remarked upon being able to express their mood at any given moment but also being influenced by the stream of information received from their *world* that could alter their moods and mindsets. Morals and ethics were significant aspects that were identified within digital prosuming practices, especially when related to issues of self-projection and personal values, issues of idealization, issues related to the blurring of the private and social spheres. The pervasion of the public and the social sphere was more obvious in the case of the older interviewee who, despite being extremely familiar with the platforms, refused to use them to any great extent in her daily life.

8.2 Sharing and digital prosumerism in social media

Sharing is a very significant subject in the realm of social media, a crucial part of the entire concept. Most of the interviewees referred to the type of information that they shared, the reasons for sharing, how sharing affected their relationship with their contacts and talked about privacy settings. Gilda commented upon the amount of friends that she has and the fact that some of them were not very close to her. Gilda talked about her privacy settings and who was able to access what she posts, as well as the fact that she has changed the way that she shares information through time mainly due to the increase of her number of friends. She talked about her experience with *blocking* and a time when she herself was blocked.

Gilda:

I have a lot of photo albums that I don't want everybody to see and I always set

who can see them and who cannot and I also have people that cannot see much at all from my Fb page... When a lot of people added me as their friends, I didn't put on it anymore a lot of personal stuff... I changed them (my privacy settings) and I changed a lot of my photos too... I've only done blocking to a few people. ... I felt really bad when I've been blocked from a certain person. It was just someone who was close to me and then at some point after what had happened I was blocked by him on Fb. So when I saw it that made me sad.

The interviewees were specifically asked if they changed their sharing habits depending upon the occasion, and through time. Most of the responses were negative, not referring to major changes in their practices depending upon the situation. As we have just seen, Gilda though totally changed her practices on Fb through time as the number of her friends was increasing. Most of the interviewees said that they used different practices of sharing on each of their various social media accounts.

Most of the interviewees referred to the comments and feedback they were receiving about their posting activities. Most of them generally enjoyed positive comments, expressed their unease at any lack of comments and discomfort when they received negative comments.

Claire:

One photograph that somebody had posted on my wall and had generated a lot of comments, because it was 4 of us on holiday when we were in our teens so, a lot of people commented (complimentary) on my page and my friends' pages. It's quite nice to look at that!

Thomas talked about his first two negative comments, saying that it made him feel *weird*. He also mentioned the Greek source of the dislikes, as on YouTube it is possible for users to see where one's video has being disliked from, but not precisely who has disliked it. This fact made him feel even weirder since he is Greek.

Thomas:

In YouTube... I had my first two dislikes, they came from Greece... It made me feel weird.

Adam expressed his suspicion at the mechanisms behind *likes* and comments. At the same time, he commented upon the mechanism of social media and how sharing has the potential to make something widely known in no time.

Adam:

I have noticed that people who have many likes they are very active in their

accounts generally. These people would like their friends' post all the time... But at the same time if something is very good it can be shared and become popular in no time. Something like that could happen with music. In that case the creator is not sure of the success of his song until he sees it.

Some of the interviewees mentioned aspects related to professionalism, their public image and their sharing practices in social media. Claire described the first actions that she made in this direction, and how she stopped because she did not know to continue after this. The same preoccupation was expressed by Thomas, a classical music composer, and Adam, a journalist, who used their social media accounts to build up their professional profiles.

Thomas:

I would always post something related to my professional image, I am an artist and therefore whatever I post builds on this image. I post my music but I don't know what else to do. At the moment I am just waiting.

Adam:

I rarely comment or *like* a lot of things. I post every fortnight an article on my blog and I repost it on Fb. I am building up my professional image.

To sum up, sharing in social media practices involved issues of privacy related to inclusion and exclusion, issues related to professionalism such as public persona, image and the promotion of work. Social bonding and the essence of social capital was affected, either enhanced or weakened depending upon the practice used. Sharing practices affected the levels of intimacy between users; for example, comments and feedback cultivated relationships of trust when produced frequently but produced disappointment and sadness when absent.

8.3 Mood and mindset shifts through digital prosumerism in social media

It is probably not an exaggeration to say that the influence of *mass* media upon the moods and mindsets of an audience has been explored and contemplated since antiquity. From the rhetoric of Aristotle to the famous Marcusian demagoguery of the masses through media, and from the *dimagogia*¹⁹⁸ of the Ancient Greek

¹⁹⁸ *Dimagogia* derives from the Greek words *dimos*, meaning "municipality" and the verb *ago*, meaning "direct". So, *dimagogia* means "to direct a municipality".

rhetoricians to Roman Emperors' speeches delivered from balconies to the *popolo*, an audience historically was *moved* by a speech, and the speech potentially created a prevailing atmosphere which influenced (others would say directed) the public opinion of the masses.

Today, in the realm of social media, the creator is also the spectator. Users often change roles; a spectator reacts and becomes a creator and then again he/she is a spectator and the cycle goes on. The interviewees acknowledged the impact of this process upon their moods and their mindsets. In social media, the creator jumps from the balcony into the shoes of their audience, and becomes a co-creator with his/her audience. At the same time, a co-creator from another domain becomes the audience for someone else and the flux continues.

Claire describes this cycle in the following quote. She describes the creation of a prevailing atmosphere in her social media account, and her participation in the process. Claire highlights the sources of the widespread moods and how they escalate: "there were two or three people that had an opinion... and one hundred different people commenting."

Claire:

I remember the night of the London riots being online and having television on. I remember the mood was elevating, we were watching places that we knew burn! ...for example the train station directly opposite there is a Debenhams' store that was burning! That is the kind of place where my friends would shop! ...There was a kind of sarcastic British humor that started to kick in about, 'let's all get The Clash' ...they had a song called: "London's Burning", which has become a kind of anthem of what happened in the riots... Yes, I did participate in it. Coming up with other songs that might be appropriate and things like that. So yes, I did! Yes, it captured a mood. Elevated the mood, because certain people were talking about the same thing and watching... commenting on what other people were saying and what we were seeing on television... No it wasn't (a page of a group) it was individually, there were two or three people that had an opinion that were the focus point. There were more than 100 different people commenting... It was interesting! Very instant!

Gilda spoke about her experience of other people reposting the same content, referring to the simultaneous circulation of a common theme that created a particular mood and mindset.¹⁹⁹

Gilda:

It is the same posts again and again... People from different parts of the world will be posting the same photo. If something has happened in the world you'll see people from here posting about it and then in the next few days from other people. So the same thing over and over again which makes you feel so bored.

Engagement accelerated when Thomas and Adam posted something that they themselves had created. Adam, here, describes his experience when preparing something to post on his blog and his Fb account.

Adam:

How can one feel when he is preparing himself to address the world? That's the feeling that occupies my flesh and soul whenever I write an article for my blog because I know that my words will soon be a part of the so-called public sphere... What I feel then? A bit of stress for I do not know how my work will be evaluated...

8.4 Prosuming activities and attributes of place

Most of the interviewees referred to attributes of spatial characteristics metaphorically.

Elaine:

It is like a huge party, where you want to share a secret with your friend and say, hey everybody listen to that!

Adam:

It is like an island, your world where you can keep an eye on the inhabitants of the island and from time to time you inform them about you and exchange views.

Differences in spatial characteristics were observed depending upon the account used, the individual and the frequency of use. For Thomas, Skype is very personal; it is always on wherever he is (through his mobile telephone).

Thomas:

¹⁹⁹ Gilda comments upon being bored of seeing same thing everywhere. Many of the interviewees remarked that it is difficult to be surprised in social media since, as they said, they have seen everything and they see a lot of content repeated.

Yes, when I had the opportunity it was 24/7 online. In the UK I had Skype 24/7, no charge. I could speak with my parents for free through Skype on my phone from UK... Secondly, I was using Skype and I still use Skype to speak with friends... The difference is that Twitter and Fb is for everybody, Skype is for friends, that is all.

However, although Thomas does not consider his Fb account as personal, his activity was perceived by his partner as being a reflection of his life.

Thomas:

...in relation to my personal information I show very few things. ... The problem is that with my girlfriend this was interfering in a very large percentage in our lives. We have distance between us and she was trying to understand things about my life from social media but I am not sharing anything so she was checking other people. This is a big mistake about social media.

Gilda, on the other hand, prefers to have only one social media account - Fb - and she is always actively monitoring it via her mobile phone.

Gilda:

I only have Fb; since everybody has Fb I don't see the reason to create another account. I am almost constantly logged in, so imagine if I was having another one...

For Adam, writing on his blog is like putting a message in a bottle in a sea full of other bottles, whereas Fb is like delivering information door-to-door to the inhabitants of his island-world. Some interviewees described specific spatial characteristics when referring mostly to video broadcasting. In the following example, Claire describes the connection of her social media use to physical place.

Claire:

...One afternoon, my friend from Greece appeared on the camera in front of me on Fb so it was almost like the Skype thing but on Fb and I hadn't understood that you could do that on Fb... It was good fun. It was unexpected so it was good fun... He hadn't actually met my dog, so I could take the camera of the computer and introduce him to the dog. ... I took the camera and showed him around the kitchen, around the lounge so that was quite a good fun.

Of particular interest to the researcher was that Claire has connected her activity on her social media accounts to a physical entity: her home. In response to the question, "Have you associated your social media accounts with particular places?" she answered that she connected it to a family bureau (a desk). Claire also talked about the spatial characteristics that one shares with others when using Skype and how

cyberspace on Skype seems more real, assuming, that is, that the conversation is between people with which one has a close relationship since, as she said, “you have been in their home.”

Claire:

Yes. I used to see Fb with my erlum, which is a family bureau with my computer. I don't think I've ever used Fb on my laptop! I would never take it into my bedroom for example and have a look there, but yes, I associate Fb with sitting in my house and my computer... With Skype you are face-to-face with the person and you are engaging more in an ok it is a cyber space. You feel more engaged because you see the person, you can see their environment, and you can sense what they are doing because you have been in their house.

To summarize, in social media content prosuming, practices vary depending upon the account used, the frequency of use and each individual, spatial characteristics referred to and attributes of connectivity. Users conceived their spatial presence as being part of a bigger picture, their bigger world. The social media accounts that were used in everyday life, in most cases, were perceived by the interviewees and their connections to be personal and familiar. From a broader perspective their world was personal and familiar, but also distant and unidentifiable depending upon the different ways social media were used, the individual, frequency of use and the type of account.

8.5 Difficult to express it, difficult to talk about; mis-deliveries and fallacies

Many of the interviewees referred to misunderstandings and fallacies. In digital prosumerism, it seems as though fallacies and misunderstandings are more frequent than they are in the case of food prosumerism.

Gilda:

I just remember I got to know one person more through Fb messages but in real life that didn't come up as well! ... If you don't really get to live those moments live with a person then you can always misunderstand what the actual chemistry is or what is really going on... It was all very different in real life from Fb. Don't ask me what it was.

Sometimes, interviewees expressed their difficulties in understanding elements of their accounts when they were not involved in the process of producing a piece of

content (making, choosing, composing, etc.). Claire, for example, expressed her confusion over a photograph in which she was tagged. Claire was too intimidated to go back to use her Fb account, but as soon as she learned that she could be *invisible* she changed her mind.

Claire:

...the photograph I mentioned when four of us were on holiday is available for me to have as profile picture; so I don't actually understand how that can be because I didn't put it there, someone else put it there... You can look at it without being online? Can you? ...I didn't know that! Because I haven't used it for a while I just felt overwhelmed about the thought of going on again, but since you can look at it without being online...

Emma described how email could be so simple and common, but at the same time it could lead to misunderstandings. Habituation brings mechanicality and misunderstandings (Vrettos, 2000). Emma described her experience communicating on Skype with someone she did not know very well for a business meeting, commenting that using Skype, for her, was efficient when speaking to people that she already knew, but was not so appropriate with acquaintances or for business purposes.

Emma:

I find that people don't read emails or text messages properly. ... people have a habit of not reading their emails properly. So, you perhaps say something like "would you like to meet up on Saturday, between X and Y", then someone will come back and say "yeah, that's great"! ...People are too familiar with the whole concept of the electronic medium that they don't pay much attention to it. I think that's the danger and I think that's where we are now... so much as a second nature, that they don't pay enough attention... It used to frustrate me.

To sum up, it was observed that in social media prosuming practices there is a tendency for users to formulate their understandings and assumptions based upon pre-acquired knowledge and information, but also upon observing the activity of others and their reactions: "every person that you follow for about a month; you can understand what kind of Fb personality they have." Their prosuming practices involved understandings and meanings that sometimes were challenged in other contexts, "it was all very different in real life from Fb. Don't ask me what it was." According to most of the interviewees, social media activities reflected and

conveyed messages and meanings that were equally likely to be delivered successfully as they were to be mis-delivered and misunderstood.

8.6 Social media prosuming activities as a habit

It is notorious how powerful the force of habit is.
Charles Darwin, 1872: 21, "The Expression of Emotion in Man and Animals"

Most interviewees regarded their engagement to social media as a custom, as a habit. Frequently, their engagement involved multitasking activities; it was performed while preparing or having food, remaining in the background during other computer-orientated activities, performed while watching television, talking on the phone, etc. Many users posted about the activities that they were engaged in at the same time as using their social media accounts. For instance Rick Astley²⁰⁰ posted a status on the 16th of October on his public Fb page:

Rick Astley: (Very excited !!!!!)

Frying eggs this morning MMMMmmmmm Oh and I am going on tour, yeah !!
Manchester tonight always a good place to start. Hope to see you out there
somewhere Rick xps A good friend of mine Rob Marr is having an album
launch at the roundhouse in London tonight. I am listening to his album (Anatomy) while doing breakfast and its rather good. Have a great gig Rob x

Gilda commented upon her constant daily engagement with her social media account through her mobile phone, saying that her engagement was adjusted and influenced by her lifestyle at the particular time. Claire described her social media accounts as a custom, a habit. She also referred to the other activities that she would be engaged in at the same time, and what she would not do if she had company.

Claire:

Oh, yes! I would log in quite often. Maybe not every two or three hours but a couple of times a day for sure! ...I would probably switch it on around about 6pm and go up until midnight but it wouldn't be constant. (At the same time) I'd be watching telly or making food. Or if friends came round absolutely not, I wouldn't have it on! I wouldn't have the telly on unless we wanted to watch something in particular.

Even if social media is not a necessity, Adam admitted his adaptation and habituation through repetition. Habits are adapted through repetition (Layard, 2005:

²⁰⁰ British pop singer

154). Adam equates his habitual engagement to instincts.²⁰¹ Stressing the importance of habituation, he said that he would feel *lost* in the absence of the internet, because this would change his schedule. At this point, Adam addressed his suspicion about being addicted²⁰² to his social media accounts. Adam follows different rituals and different customs on his Fb account and his blog since they are used in different ways and for different purposes.

Adam:

It is not that social media is a necessity, I mean I can live without social media, I could adjust, as I have adjusted in the past, but now it has become a custom of mine, ... how to call ...it a habit, yes it is a habit. I have it in the background and ...It has become a sort of instinct. And, if I am denied internet connection for a day or two I think that I would be lost in a way because it would change my daily schedule – I won't be connected with the flow of news and all this stuff... It is a sort of addiction. It is part of ourselves; it is a part of the lives of others who we are not in contact with on a daily basis. It is a quick way to see what is going on in our small part of our world. It has added up, from five years ago it is now something we do on a daily basis; it is a custom... From the moment I get up I will access the Web. I will check my Fb account, my email, my blog statistics...

Adam, like Gilda, pointed out that his engagement is connected to his lifestyle and the other activities in which he might be involved at any given moment. Pervasive media occupy everydayness, becomes a part of the regular way, the world of habituality and everyday life (Coyne, 2010: 78).

Adam:

Yes, and I told you so because this is what I said, for me it is a custom, a habit to go onto Fb and check things out or to share a post from time to time, share a link of my newest post, article or just to share a specific idea, to see what kind of interaction my blog has on a daily basis. It is a sort of habit you know... every person that you follow for about a month; you can understand what kind of Fb personality they have.

Habitually, the interviewees had different customs depending upon their character, the occasion, their lifestyle and the different type of accounts they used. Adam's engagement was mostly passive, as he said, on Fb but active on his blog. On Fb, his engagement was almost constant but his active engagement was not so frequent and

²⁰¹ Darwin exemplifies the kindred relation of habits and instincts. As Coyne says, Darwin qualified the idea that habits are domestic habits and instincts are natural instincts (Coyne, 2010: 77).

²⁰² Addiction and habituation are interconnected notions. According to Layard, each lifestyle becomes more or less a necessity, an addiction (Layard, 2005: 154).

it was more random than his active engagement with his blog, which occurred every fortnight. Adam nicely illustrated his habits in terms of differentiating his interactions on his different accounts. Adam followed different cycles of repetition on his different accounts. In pervasive media, schedules are not imposed; rather they are detected, understood, applied and adopted (Coyne, 2010: 84).

Adam:

...but the fact that I am always online does not mean that I am interacting with social media. I am mostly a passive viewer. For example, once every three days I will post something and maybe once every fourth night I will post something on my blog but that is a different thing.

There is a sense in which the medium of repetition is the message of the everyday (Coyne, 2010: 82). Adam said that he was not interacting; he was informed about *his world*. As Coyne (2010) writes, all is well with the world as long as news is being broadcasted (Coyne, 2010: 83). In social media this is a basic concept, to be connected with and informed about ones' world, to socialize in an active or passive way. (Correa et al, 2010). Pervasive media accounts provide a way of synchronizing, of tuning domestic and social life (Coyne, *ibid*). Personal social media accounts attune the person to his personal social sphere.

Adam:

I am just checking what the rest of the world, of *my world* is doing. I am not interacting in a strict sense. I may *like* something but I don't consider that action to be a real comment because it is framed, it is a very easy one. My schedule would be to check for updates from my friends. I like comments over a lot of statuses but I rarely *like* them. Sometimes I do it you know in the process of exchange because some people don't happen to like my statuses I feel obliged to do the same.

Repetition is not mere repetition. Repetition provides social order, coordination, synchronization and tuning in various ways (Coyne, 2010: 84). By such means, the lives of individuals, households and organizations are brought together for particular interactions, projects and events. Groups use such means to help build a sense of solidarity. Devices and mediums do not regulate and coordinate but coordination occurs through tuning practices by which people deploy various means to affirm their sociability (Coyne, 2010: 84-86).

8.7 Connectivity in digital prosuming activities of social media

Most participants referred to two diverse types of connectivity. The one type involved a direct connection and the second type involved the informative aspect of being connected to the *world and the channels of information*. Most of the interviewees commented upon the ease of using social media as a tool of communication.

Adam:

Normally, I am a passive user, I don't post many things I would just see what goes on and rarely I would make a comment or like something

Adam was connected inactively with the information that was travelling through *his* channels of communication but would not participate actively. On the contrary, Claire communicated directly through the online chatting feature of her Facebook account.

Claire:

I used to talk more to people that were online or send messages as a response to what somebody else had said as opposed to posting on a wall. I don't think I posted on my wall very often. I can't actually remember! It was more to go to the person I had been speaking to the night before and see what their updates were or their statuses.

Thomas, in a different way of communication, merely posted things related to art.

Thomas:

In my social media accounts I merely post things related to art. I am an artist so in my social media accounts I built up my artistic image.

The two different types are nicely presented in Gilda's narration.

Gilda:

Yes, the one occasion can be the reading and the other can be a message I have sent to someone to ask about something specific I've wanted to know from back home. These are two different aspects of Facebook. One is the aspect of leisure or reading stuff and seeing what's on it and the other aspect is for a purpose; something I want to let someone know of or ask about something. So I get the chance to message through Facebook.

Most of the interviewees commented on the ease of using social media as a communicational tool.

Q.:

Do you find it easy to communicate through Facebook?

Gilda:

Easy for the things that I'm using it, yes!

Q.:

For communication?

Gilda:

Yes, as I said it's easy to use it as a communication tool; definitely!

Point to point communication

Some examples of point to point communication are illustrated in the following examples. Gilda would send direct messages to her friends if she wanted to share something with them and she would rarely post something on someone's public profile (exceptions were birthday greetings).

Gilda:

Yes, I do. I use messaging with friends that are not around and I don't see them all the time. Sometimes they message me after they've seen a nice post and they will comment about it but at the same time ask me how I am and how I've been. Because it's been a while and that is a way that I keep contacts with people that I wouldn't really be doing so otherwise because of how life and society has become or because of distance.

Q.:

Normally, would you send a message to do that, would you post on somebody's wall?

Gilda:

I would send a personal message.

Q.:

Do you often send group messages?

Gilda:

Not really! It has only been a few times. Maybe for a night out that I've messaged two or three people and said 'well, I'm going to be there at this time, what time are you going'?

Claire explained that her main reason for having a social media account was in order to communicate with friends using the private message and chatting tools.

Claire:

Yeah, for personal reasons and I was keeping in touch with friends in the UK and abroad and uploading photographs; not really belonging to any communities online but just keeping in touch and using the private message connection on Facebook in addition to posting on walls, etc. It's not always possible to see people face to face. Or I picked up with people I hadn't seen for a long time and it's like meeting them. So from that point of view it's been

positive and worked well.

Emma explained how emailing made her feel *less isolated* and offered her a sense of support as well.

Emma:

I'm having a ...'my boss is being a pain'. You know! 'This is happening to me' and you can have little interjection of reality or friendship within your day. It makes you feel less isolated and maybe that you have support as well. Yeah! It's nice.

Jackie dislikes Skyping with friends, but agrees with it for family or her partner.

Jackie:

No I don't have to see people's faces. It feels silly, strange to be looking into each other's faces – it is almost like "why are we looking at each other - are you in love with me or something!" It is different with your friends as opposed to your family.

Connectivity through informational channels

As we have already mentioned, most of the interviewees referred to their engagement to their social media accounts both when they were actively involved and when they used their accounts as informational tools.

Gilda:

Ok, let's say a weekend or a Sunday that I will not have any plans and I will be in bed until late. Then I will start with my iPhone checking my Facebook then I will stay for quite a while on it because there are posts that I see from so many people because it's the weekend and they all have new photos that they have uploaded or they'd spend more time on it than they usually would spend on their Facebook. ... Yes it does. Although there are some really nice links and some clever stuff on it that people can also upload; some nice quotes or news that I haven't had the chance to read or see. So sometimes I get updated with what's going on around or back home. I see on it a lot of news or incidents that I haven't heard and then people upload photos or links and then I get to see all of this. So, sometimes it takes me longer because I go on and read links or whatever they have posted.

Even when the interviewees passively used their accounts it appeared as a common finding that this influenced their prosuming practices. For example, Gilda was informed from her friends' activities about events or posts and quite often she would include some (activities) or share, like or re-post; in this way her prosuming practices were affected even if she did not communicate in person.

Gilda:

Sometimes through adverts that come up on the side of your Facebook page and other times I've seen it on the news updates of my friends. And then I like the same idea of the group and I will 'like' it.

Claire commented on the activities that she found on Fb. Claire, as we have already mentioned, quit Fb for almost a year. One of the things that she missed was being informed about local activities related to music.

Claire:

Yeah. Related to music. Musical events and they were mainly local.

Getting informed from the medium and plan

Many interviewees commented on the influence of information re-delivered from their accounts. The information was distributed to other social media accounts (email) and through specific applications on their devices (mobile phones).

Gilda:

I periodically receive emails that tell me the birthday of friends are coming up or... Then I will go out and occasionally I will check my iPhone. But, there are notifications coming through my iPhone and that is another way of letting me know that something has been posted or a comment has been made and then go on and check a little bit more of Facebook. When I get back home, I will go on Facebook again.

Claire commented on the connection of social media accounts on mobiles, saying that people should learn how to manage the stream of information that ends up on their mobile device.

Claire:

Beeping every two nanoseconds because somebody else has posted something so it's all a question of kind managing the information; I'll have to look on how I do that, it will be a learning curve.

Although some of the interviewees, such as Gilda, did not make any plans through the information about the events that they were receiving, others, like Claire, used the information about events and activities in order to make plans. Joseph was both informed about activities in which he participated but he also suggested activities to his contacts by posting recommendations on his status. So the activities could have been planned in both directions both as initiated by the social media accounts but

also by using the accounts as a connectivity tool in order to plan and arrange activities.

Gilda:

No, I don't plan any events or I don't really confirm events. Sometimes, I receive notifications about a lot of events. But I don't make any plans through Facebook.

Joseph:

Either through Facebook or through emails I find out about an event that is happening, it could be a dance, a trip to the theatre, an opportunity to go walking.

Q.:

Would you "shout" on your Facebook wall? For example would you write on your wall "does anyone want to go for a walk?"

Joseph.:

Yes, I do use my wall for that and sometimes I use the wall for saying, in three days time the weather looks good for sailing, would anyone like to join me. I would then send an email to a target audience of say seven or eight people to see if they are available on say Wednesday that week.

Getting inter-connected through the diverse social media accounts

Interviewees mentioned the interconnectivity of their accounts, commenting on the actions available on their accounts. Claire's account suggested she added old acquaintances and business contacts as friends; in the same way she was traced by others.

... but I also find on LinkedIn that I was getting a lot of business contacts I used to use when I was employed by a PR agency coming and I think there is some way that your address book can almost do a search for people that you used to contact because I was getting contacts from the BBC contacting me but I hadn't contacted them for a large number of years and they wanted to be friends. I honestly don't think these people as individuals would have remembered who I was but there was some sort of connection there or the computers talking to each other and obviously picking up on key words etc that there were perhaps on my profile; well anyway, so, I just ended up with a bunch of people that I used to deal with or I used to try to deal with years ago. You know, becoming my LinkedIn associates as well.

Thomas expressed his view that YouTube, Fb and Twitter are merging as one, and how this interconnectivity affected his practice.

Thomas:

You know that YouTube, Facebook and Twitter are all one now! You post in the

one and then it is re-posted in the other so, all of these are one now.

Reconnected

Most of the interviewees, among other reasons, used social media in order to reconnect with friends and acquaintances with whom they have lost contact through the years. In this quote, Claire describes her experience with an old close friend that looked for her and apologized for his past behaviour 15 years ago. Since then, Claire said that they have resumed their friendship.

Claire:

An old boyfriend had looked me up, a very old boyfriend. He looked me up in 2009 to apologize to me, for not treating me in the way I deserved to be treated. And telling me that he probably had done me a favour and he was talking about the mid 1980s. ...so just shows you remain in people's minds. Anyway, we resumed our friendship now which is nice.

Claire in another point commented about the connectivity possibilities of the social media accounts.

Claire:

so, I just ended up with a bunch of people that I used to deal with or I used to try to deal with years ago. You know, becoming my LinkedIn associates as well.

Thomas argued that the way that social media has built up shapes the form of the accounts. In this quote he talks about LinkedIn and how a change in the platform could provide a solution to the problem of getting more friends than one could manage.

Thomas:

You know an answer is given by LinkedIn. In LinkedIn you have to know the other person in order to send him an invitation. That could be an answer.

Connected and being alone

Although most of the interviewees acknowledged the positive impact of being connected, some mentioned a sense of loneliness when they were connected. Gilda, despite being a very active user of Fb, said that she wouldn't say Fb is something good; she said "that it is mostly for lonely people". Gilda differentiated her activity in social media to her *real* life.

Gilda:

I would tell him not to open one! I wouldn't advise Facebook as something good. I'd say that is a big networking site, you see profiles of other people, photos and statuses that they post and albums they make or they can also check into places and you can see where everybody is. That it is mostly for lonely people. ... Because I think that people should be doing other things with each other, communicate in real life with each other rather through a device an IT device. I don't agree with the lifestyle that our society has become part of. I would rather that Facebook or another networking was used for group messaging to say 'let's all meet up and do an activity'?

Thomas in the same line of thought said that he would prefer to do things in real life, commenting though that nowadays children are brought up having different experiences and they might not miss the things that he used to do as a child.

Thomas:

You know I would rather do things, go out and play, meet people rather than sitting in front of a screen. Of course I was not brought up in this way. I mean now the children that are 10 years old don't have the experience that I had when I was young...

Marginal topics of interest

Up to this point we have discussed the themes of interest that emerged through the study of prosuming practices of food in social media. Themes of different ways of use and different purposes emerged.

Different purposes, different ways of use, different than I expected

The interviewees commented on the way that they used their social media account and also suggested new ways of using them. Most talked about the way they changed their use through time and through changes on the accounts. Gilda has a Fb account and also uses emails. She also has a Skype account but she did not refer to it during the interview. In the following quote she explains the progress of her Fb engagement.

Gilda:

Yes. Well, I went to uni when Facebook started and back then it wasn't very popular at least in Europe. Towards the end of my studies, all my friends had a Facebook account and I didn't; so they were all pushing me to have one because they were all going to go to different places and so we could keep in touch. So I

opened my Facebook and at first I had on it very few people and I didn't want to have too many. But people from school find you and then colleagues that you work with and because everybody can find you, you suddenly receive so many friend requests that you cannot ignore them all. So you end up accepting them all and mutual friends of these people will add you and then you go on a night out and you meet more people and they'll also add you. So it became very different from the initial purpose of it I think.

Thomas criticised the fact that people spent more time being physically alone, but then as he was thinking about it he said he was not so sure that people would be more sociable if social media did not exist.

Thomas:

... get out and play you know, do other things, close this laptop. Meet others, go out. But then I am not sure. For example yesterday I was in the house of my godmother. At night I took a book and I was reading it in my corner. So I am not sure, if social media would not exist if people would do more things together.

Different social media accounts for different occasions... or one for all?

Some of the interviewees mentioned using different accounts for different reasons. Gilda, however, explained the reasons why she is reluctant to open a second social media account. She would only communicate through email with contacts that do not have a Fb account, for convenience (sending documents is easier through emails), or with business contacts.

Q.:

What about emailing? Do you use emails?

Gilda:

Yes I do use it for all the other sources that are not on Facebook. For work or other contact I have with people that are not on Facebook.

Q.:

So with the people you have on Facebook you wouldn't make contact through emails?

Gilda:

No, unless I needed to send documents and attachments and photos then I would use an email.

Gilda expressed her reluctance to open a different social media account as she believes that it covers all her needs and the actions that she wants to perform.

Gilda:

Is the only social networking that I'm doing really! So far it's ok. Because it keeps you in touch as I said with lots of people that I wouldn't be otherwise. It is a good way of communicating but I wouldn't like anymore of 'this' to be in my life and I wouldn't go to open other social networking accounts.... Because I think one is enough and when most people you know have it as well then you don't need the same people to be on another network and on another one or another one; and then you log in from one networking site to another and post things when you can do all these on just one. Unless it was my job to do that then I would do it.

Claire describes her *different* social media accounts although she has not been using them lately.

Claire:

LinkedIn is more business orientated. Twitter, I don't even know if I have a profile. Facebook it's a collection of information. You click on a few buttons and you find out basic information about me and I can do that about other people as well. I can look at people's photographs and they can look at mine. As long as they are friends of mine I think.

In the next quote Claire refers to the multiplicity of the actions that could be taken through social media accounts for communication. For Claire, her accounts are not autonomous; they are mediums of communication that overlap. The main goal is to communicate through any of those channels. Therefore, even if she has described her accounts as being different, with her next quote she unifies them under a main purpose umbrella; that of communication.

Claire:

I don't think I've checked my account since the spring time and I actually have a message on my email account telling me that somebody is checking a timeline for me on Facebook and I don't know what a timeline is. But I think it's because he sent me a message a long time ago and I've not answered it yet but he knows my email address and he knows my telephone number and he knows where I live; so we don't have to do this by Facebook.

Emma describes the different occasions that she used her social media account. All of the occasions involved point to point communication for specific reasons.

Emma:

As I said we do the cooking thing. I have a godson in London and I have Skyped there just to speak to little Tom, he's three; which is lovely because they don't get to come up very often and it's nice to see his developing!

Q.:

Do you Skype often?

Emma:

On his birthday of course! Christmas, Easter, first day at nursery school. On all these key things, yes. But it depends on whether or not they are there or if the computer is not working but the aim is to do this. I have also a friend of my parents who's retired and she's very keen on Skyping, doesn't like the phone calls, prefers to Skype. She sits there like you with her iPad and is under the sun. She knows how to use it better than me and she has a Facebook account. ... Although she is 70. Adores it! I'll Skype this person as well.

Claire would say that she used her different social media accounts more or less in the same way but she was thinking of changing her attitude due to starting her own business. She would start by changing her social media accounts with some *strategic moves*, as she said. Later on she explained that she did not implement this phase.

Claire:

Pretty much I was using it in the same way. All the way through. However, when I was thinking of setting up my own business again, and I was thinking about more of a strategy, taking more of a strategic approach. I have gathered more friends on Facebook or contacts on LinkedIn I just kind of thought of people I used to deal with or people I used to keep in touch with. I found them through friends of friends. But, because it didn't go through as my business. I didn't go through setting up my business again.

Emma described why she prefers emailing both for professional and personal reasons. Between friends she uses email as a communicational tool, she also explains how she organizes the information that she receives.

Emma:

It could be because I use it at work, I don't know but I just feel I would prefer to have one to one conversations with people. Also with friends on emails I'll do group emails. ... If there were a number of us going out for dinner and I have friends who live down in Sussex, Glasgow, Inverness, bla, bla, bla. And we haven't seen each other for a long time, then say 'let's meet up!' what days are good for you? I can do: X, Y,Z. ... Then we work out when everybody is there and we'll work out that for dinner or something.

Q.:

So you are not making an internet meeting?

Emma:

No just send an email to say, these are all the days I can manage what can you do? Not a diary request, that's too formal. I think if I send a diary request to my friends they'd probably not speak to me again. Who does she think she is! But, no! ... It is a bit of a jumble of things. I'm on Groupon and various things fly up. If you're on Groupon, you tend to get an awful lot of unwanted stuff ... I have a personal and a professional account because the government accounts are very restricted. Under fire walls which logs most of your stuff in your personal

account.

Later on in her discussion, Emma describes how she uses Skype, with whom and why she prefers it.

Emma:

So they'd say 'like that' and they show the onions or the mushrooms and say 'that's that minor two chunky' or whatever and you get on with that. Or, my friend has fairly recently bought the property and they were showing me what they've done to the property. You know, it just feels more real. It feels to me like they are a lot closer because we are a TV generation possibly. But, it feels a lot better.

Emma describes how she arranges her Skype meetings. It seems as if it is the same way as she would arrange a visit to a friend's home. With the closest she feels more relaxed to make a semi-arranged visit, or even an unexpected, like stopping by a friend's home, but generally she preferred to arrange it in advance.

Emma:

Apart from my once a week with my friend down in England, well... it is not as regular as that! Sometimes is twice a week if there's something happening. It's quite flexible but on ...usually I send an email saying 'are you busy tonight? Do you want to Skype?' With other people like my parents' friend or my nephew or godson if they're on Skype I'll sometimes bounce in! Like knocking on the door but I think that's a bit rude. I prefer to have it arranged.

Q.:

Email is everywhere where Skype is not!?

Emma:

You have to log in to Skype where the email is there. You have to log in to your email but people are more likely to open up the computer, to log into their email account, to check their email account and then do some work or post photos and ... if they arrange to meet someone on Skype they'll do Skype. ... Skype is more deliberate for most people not everybody. Because it is a conference.

Emma here describes her belief that different kinds of social media accounts cover different areas of her life, or different kind of communication. For this reason, even if Skype gives the opportunity to chat online she would not do that through Skype.

Q.:

Would you have a chat on Skype?

Emma:

I don't think it is for chatting. You can but I think with all these electronic mediums and options that you have like make a phone call or do I post a card

or do I do this or do I do that and they all have their jobs to do. Skype has a job to do in your range. It's almost like to have a coffee with someone. You'll arrange to meet somebody at a cafe at 7.30pm in the evening for a cup of tea or if they are too far away for that you'll arrange to meet them on Skype. It is absolutely fabulous for catching up with people out with a geographical meeting distance.

The predetermined nature of Skype and dinners

An interesting point that brought together prosuming activities of food and social media was expressed by Emma. Emma said that she would Skype if she couldn't arrange having a dinner with a friend. Emma correlated Skyping with arranging and inviting people to her house for dinner.

Emma:

Quite regularly yeah. If I didn't have the time to catch up with people because of the schedule I'll invite them over for Sunday dinner or friends for dinner. It's a really nice way to catch up with people and you've done something for your guests you've spent time to cook them a nice meal and they can relax with a glass of wine or a cup of tea and have a chat. It's a very pleasant way because everyone needs to eat! We're not designed to be doing that on our own really! I've been brought up in the west of Scotland and islands and if someone comes to visit they have to be offered a good hospitality. 'How are you?' 'Have you had something to drink?' 'Would you like something to eat?' 'Would you like some whisky?' You know, that's the way it is! You can't have a celebration without food and without whisky even if it is for children!

Emma describes why she likes Skyping so much better than other social media accounts.

Q.:

Have you ever done this with someone who lives nearby?

Emma:

No, because I prefer to come and see people. If it was within commuting or driving distance, I'd go to see the person. If it is outwith that I'd Skype. If I wanted to go and see my friend down in England, it would take me a day to be there because she could not be farther south. She's almost in the English Channel. I'm not going to drive there and find out how she is. Skype is the next best thing to do. It's brilliant! You can say things 'you need to get your roots done!!'... or, 'your hair is lovely' or 'I like the colour of your top' and it's more interactive than a telephone call. Much more personal. And warmer! You get a cyber hug from Skype.

In this quote Emma describes the values of intimacy of personal contact and social bonding that can be accomplished through a dinner and a Skype meeting. For

Emma the connection with her friends is important and she prefers to plan it in advance, allocate time and effort either through a nice dinner or, if it is not possible, through a predetermined Skype meeting.

8.8 Social media content prosuming practices: closing remarks

In this part, we have examined the themes that appeared to be of importance in food prosuming practices in social media content prosumerism. In social media prosuming practices, issues of self-expression, self-projection, self-reflection and self-presentation are of importance. Self-expression and self-projection are influenced by issues related to self-reflection that affect issues related to self-presentation. Sharing was of particular significance and was related to values of intimacy, trust, insideness and outsideness. Moods and mindsets were influenced by prosuming practices, both when started by oneself and by the stream of information. Misunderstandings, mis-deliveries and fallacies occurred and were mostly related to diverse codes of interpretation and the de-contextualization of the information received. Connectivity and communication were of the greatest importance, giving rise to issues related to privacy and awareness of channels of communication. To conclude, the values that were particularly prominent in prosuming practices in digital media were mostly others-orientated (impression, reputation, morals, success) and related to issues of self-projection and self-reflection when communication was open, and mostly self-orientated (fun, convenient, self-rewarding) when communication was point to point.

9 DISCUSSION ON PROSUMING FOOD AND SOCIAL MEDIA

In this section, the themes analyzed are brought together. The analysis of the empirical data brought to the surface significant issues related to the values and main concepts involved in the phenomenon of prosumerism as experienced in the case of food and social media content prosuming practices. A discussion section is fundamental if we are to better understand the implications of the issues that came to the surface through the literature review and the analysis of the empirical investigation. The basic features revealed will be compared and juxtaposed. In this way all material will be brought together to inform the conclusions that can be drawn from this research.

There are apparent similarities and differences in the prosuming activities of food and the prosuming activities of social media content. Both activities share the same basic structure as everyday activities of popular culture, and differences due to differences in the nature of each activity. Studying food prosuming activities re-inform and enlighten social media prosumerism. Revisiting social media prosumerism gives us the opportunity to study and observe new tendencies in pre-established concepts that inform us about the frame of current everydayness. The themes that are discussed here involve fundamental issues of prosuming activities related to identity, the process of sharing, miscommunications and fallacies, the concept of placeness, popular habitual making and issues related to connectivity and communication.

9.1 Self-expression, self-projection and self-reflection in prosuming practices

But who cares about tweets – they have no mind, just tweet, tweet, tweet!

Adam (an interviewee)

Both food and social media prosuming activities are related to a process of identification. This process has considerable deviations depending upon the sequence of the activities and the audience (if any) involved. Throughout the day, most people, among other activities, prepare and consume food and create, post and share a variety of information on their various social media accounts. These accumulated everyday actions inform others, re-inform oneself and form diverse cycles of self-expression, projection, reflection and presentation. In prosumerism, there is a personification process that is simultaneously a presentation of self-to-self and the initiation of a subsequent projection of oneself to others. Following this thought, Marc correlated food with gardening, another prosuming activity, saying, “In gardening and cooking I look the same.”

Being myself through prosuming activities was identified directly in food prosumerism and indirectly in social media prosumerism. Everyday food prosuming practices follow the identification mechanism of food that is central to our sense of identity (Fischler, 1988: 275): “I am not saying that this is correct or wrong but this is my way, this is who I am.”²⁰³ In social media, everyday acts of self-expression appeared to be more controversial, but were still apparent. Whereas users did not seem to directly identify a personal way of prosuming, still they identified things that they did in a personal way. For example, Gilda said, “and you see a lot of profiles being weird or having negative things, I don’t want that, I don’t like this”. In food prosuming practices, however, things changed when food was prepared for sharing. On these occasions, what was more apparent was others-

²⁰³ Claire, answering the question “tell me about you and food”, described her attitude towards food, saying that for her food is very important and personal; it is a process that needs time and care. She said, “I see other people preparing something in 10 minutes and eat it in no time, in front of the TV. I don’t criticize it but I cannot do it, this is not me”.

orientated values such as impression, status, a sense of failure and success with the dipole of the effort and outcome being significantly more intense and totally different to the one performed in everyday life. Joseph said, “for me, the only motive to do something more laborious is to share.” There is also a deviation in practices of self-expression depending upon the occasion and the people involved; Louis said, “it will be different if I cook for my brother, for a colleague or for a partner.” Food as an issue of social culture follows social and personal norms, creating salient but also unnoticed tendencies and rules (Williams, 1988; Barthes, 1967; Belasco, 2008; Fisher, 1937). In terms of self-expression in the realm of social media, what was apparent was a deviation depending upon the platform used. As Thomas said, “I don’t post anything personal on Fb and Twitter, Skype is for that.” The legacy of sharing as an exception, embodied in a systematic sequence, was identified in both practices in a variety of ways. For example, Adam posted on his blog every fortnight (or occasionally more often), so “not to tire” his audience, as he put it, and to let them look forward for the next post.

The fragmented selves²⁰⁴ of the avatars of the nineties (Turkle, 1996; Coyne, Wiszniewski, 2002) are revisited today with the everydayness of social media *personas*. The unified self of the fragmented self of the avatars seems not only to settle and comply with a sense of fluid multiplicity, but also to accept all the parts presented in the different mediums as one. This suggestion was verified by the interviewees, who noticed the unifying role of social media, saying “now everything is one, or I am doing everything in one platform there is not a need of having another.” A question raised by the literature review was one also posed by Tufekci (2012): “why bother inventing other personas, when everything has become so usual and everyday?” Therefore, a tendency is sensed in which what is more apparent is a unified self, presented in the different types of social media accounts.

In the realm of social media, identification comes mostly through the reflection of actions, the reaction of the audience (Zhau, 2005; Pearson, 2009): “I post things to support and create a personal image, because I am an artist.”

²⁰⁴ See p81.

Food and social media prosuming activities appeared to play a significant role in forming both an individual and a group identity, reinforcing one another. For example, one who cooks a meal first participates in the construction of his identity as a cook and then as a member of a community that is celebrating (family, friends) (Adler, 1981; German, 2011). Likewise, in the realm of social media someone is identified through the choice/creation of his posts and, at the same time, he/she is identified by his/her posts in the realm of social media. In consumer culture, the individualization and informalization of modern times has had counter trends, according to many sociologists (Anderson, 1983; Hobsbawn and Ranger, 1983; Savage, 1989). One of these is the trend of group creation, the search for some common roots and a shared sense of belonging (Warde, 1997). This tendency has been identified in the realm of prosuming culture, both in the physical and the digital realm. Arthur described his family's tendency to share meals, both daily and occasionally: "through the years we have created a circle of friends that we share meals, both casual and exceptionally." In terms of social media, Adam commented upon the informal creation of groups through the prosuming activities: "you can clearly see that there are groups of people that interact with each other."

In the case of food prosumption, many interviewees made reference to self-presentation and the formation of groups. The characteristics and the *rules* of each group varied from formal, to less formal, to informal.²⁰⁵ The formal sharing activities would be preset with more clear rules of self-presentation and the less formal could be either preset or unexpected. In the realm of social media, self-presentation also occurs within groups. In the first place, social media by definition refer to *audiences*. These audiences have access to the owner's posts, as Adam would say, to his personal thoughts and ideas... "Because (in real life) we happen to discuss personal things (like ideas and thoughts) only with certain groups of people, so groups of people can access my ideas as long as they like them, through Fb." The groups varied in terms of exchange and bonds of connection; they could be formed from either strong or weak connections. The different types of group were also associated

²⁰⁵ Some groups would alternate hosting dinners; other groups would be one-host orientated.

to the type of the social media account used. Skype, on most occasions, was for strong ties (family, friends, work) and the other social media accounts were for a mixture of strong and weak ties (family, friends, work acquaintances, strangers).

In both prosuming activities, morals and immaterial values appeared to act as personal guides of self-expression, projection and reflection, offering feelings of satisfaction and self-actualization. This is also indicated by the market-based research made so far (Xie and Troye, 2007). These are two quotes that illustrate this point - in social media: "when I post something I keep that in mind, that my ideas will make the world a better place. That is the overall idea..." and in food: "I prefer to buy and use organic products, both for me and for the sake of the environment. I may not be able to save the world but at least I know that I am on the right track."

Both prosuming activities incorporated actions related to moods and momentary impulses. In food prosumerism, however, this was more apparent. *I eat* what I feel like. In social media it was more controversial, and depended strongly upon the person and the medium used. Although most interviewees expressed their reluctance to express their *feelings* on their accounts ("I never post something too personal; my posts have nothing to do with what I feel"), at the same time most of them acknowledged that their engagement depended upon their moods ("my posts have to do with my life and the mood I am in"). Some of them also acknowledged the fact that their mood would be illustrated by their posts and their activities: "...through a combination of things. Maybe not so much photographs but mostly generated comments and interests." The researcher's own reflections through her personal engagement were consistent with the view that expressing sincere feelings via social media is difficult (as shown by the experiment in which she regularly changed her profile picture). What were more effective as a means for her to express herself were sketches (the experiment of the 30 sketches) and the comments that these sketches generated. In the first place, sketches as a medium were expressive and the researcher was able express herself through and by the reaction of the audience in the comments generated. Creating an ambience of being *the ambience of being in a particular mood*, Russell (2003) calls these states *core affect*. Core affect,

according to Russell (2003), influences reflexes, perception, cognition, and behavior and is influenced by many internal and external causes, but people have no direct access to these causal connections (Russell, 2003). However, as experienced and expressed by the interviewees, these could be sensed through a series of actions, reactions and reflections.

In both prosuming activities, limitations and restrictions were expressed regarding self-expression, mainly due to the lack of *something* (ingredients, utensils, places²⁰⁶ such as one's own kitchen, environmental attributes, social media accounts' potential) or due to sharing practices. In food prosuming activities, some restrictions are expressed here: "I do negotiate when I cook with others... when I would cook for others I prepare something that I know they like but in my way... that is something I miss, here I don't have the time but also the skills to prepare all those dishes." In the realm of social media, most of the interviewees claimed that the *overhearers* could influence their performance, saying that it is difficult to express oneself when so many people are *out there*: "there are a lot of people on it and feelings are not just for everybody to see them... Feelings have nothing to do with my posts... Skype is for that."

Skills interfered with self-expression in both prosuming activities. In food: "...Although I love Chinese I never cook it, I don't know how!" In social media: "...I find it really difficult to ignore someone who wants to communicate and I wasn't sure what to do about it and how to manage all that."²⁰⁷

Still, whereas the primary motivation within food prosuming practices was mainly self-orientated, the motivation in social media seems to be mostly others-orientated.

Social media and food prosuming activities as habitual practices internalize modes and rules of the self, of behavior, emotion and thoughts, and apply them in

²⁰⁶ For instance, Miguel is a student from the USA who lives and studies in Edinburgh. Here, he describes his relationship with tropical fruits, mangos, their connection to his home and his instant surprise when he saw mangos in a house in Edinburgh.

²⁰⁷ Claire is an interviewee who had difficulties managing her activities on Fb because she was not familiar with the potential that the platform offered. In this quote, she refers to the chat tool without being aware of the fact that she could have been offline.

everyday life (Foucault, 1988). In the realm of both social media and food practices, self-identification is an important element. Self-disclosure in both cases is apparent and significant. The main difference is that in the case of social media, by definition social presence (Rise, 1993) is more apparent than in food prosuming practices.²⁰⁸ Whereas in food prosuming practices there is a clear division between the habitual (more personal) and the exceptional (more social), in the realm of social media the habitual is interwoven with the social. This tendency revisits the notion of the postmodern, fragmented, fluid self and the unified, fragmented self of our *social* times.

9.2 Sharing in prosuming practices of food and social media content

Companion

Middle English: from Old French *compaignon*, literally “one who breaks bread with another”, based on Latin *com-* “together with” + *panis* ‘bread’²⁰⁹

As we have seen,²¹⁰ prosuming practices in primitive societies were interwoven with sharing practices within the general concept of trade through the exchange of goods. Sufficiency at this time was accomplished through exchange, sharing and collaboration. This tendency (for sharing to be a significant part of prosuming practices) seems to be followed by both prosuming practices that we have examined. It is beyond doubt that today, contemporary western societies praise and study the benefits of sharing and the process of exchange. Within the culture of the internet and the circulation of information (Coyne, 2005: 99), the rise of Web 2.0 and social media practices, sharing and collaborative consumption have been brought into the digital domain for good (Botsman and Rogers, 2011).²¹¹

²⁰⁸ Nevertheless, when social presence is high (when preparing something in collaboration or when preparing something to share), there are significant similarities in both realms (in terms of issues related to self-presentation, gratification and self-reflection).

²⁰⁹ <http://oxforddictionaries.com/definition/english/companion>

²¹⁰ See pp. 8-12.

²¹¹ See p16.

At present, sharing and collaboration penetrates diverse fields of scientific research and is observed in everyday activities and practices. In the areas of sociology, economics and consumption culture, there are studies that research the characteristics of primitive societies in which consumption was closer to production, and where prosumption²¹² aimed to offer solutions for a better future with less inequality, more welfare and wellbeing, better use of natural resources and greater sustainability (Max-Neef, 1992/1982). Another example that illustrates the contemporary concept of sharing through collaboration in public spaces is urban agricultural practices that are currently becoming more commonplace and familiar. The use of public spaces by the citizens of San Francisco is a good contemporary example of this. The San Francisco Urban Agriculture Alliance (SFUAA) promotes the cultivation of crops within San Francisco.²¹³ Sharing and collaboration were perceived by many of the interviewees to part of a general culture of our times. This overall idea is illustrated nicely by Thomas in his description of sharing: “it is sharing – you know it is a sharing procedure. The sharing procedure for me is one of the great things of humanity. We live because of sharing; we exist because of sharing, because of collaborating, because of co-existing.”

A lot has been said and written about the economy of exchange, and anthropologists and sociologists such as Mary Douglas, Claude Lévi-Strauss and Jean Baudrillard have acknowledged sharing as a primal aspect of primitive societies. As we have mentioned, there are tendencies in economics, sociology and anthropology today that praise the advantages of primitive societies in which production was closer to consumption, therefore prosumption²¹⁴ was very common. A major aspect of these economies lay in the appreciation of life in a more realistic manner; since consumers were more aware of the origins of products, the effort that went into making them, the connection of the product to the raw materials, and so on. This concept, when combined with the notion of the gift economy that is

²¹² See p16.

²¹³ <http://www.sfuua.org/>

²¹⁴ See p24.

rigorously described in *The Gift* (Mauss, 2010/1967), can produce a nice idea of the phenomenon of sharing within the frame of prosuming practices.

Sharing was a key finding in both prosuming activities. In both activities, what was apparent was users' interest in sharing what they had made. Sharing has been highlighted as being significant and was considered to be particularly likely when someone created something him/herself, but even when agents created for their own use, most of the time an inclination to share it (even if they did not, eventually²¹⁵) was observed. Moreover, a collective interest in the things that people created, initiated, shared and posted was observed in both cases respectively. The revitalization of prosuming practices in the digital domain, with user-generated content and the facilities offered by Web 2.0 and the rise of social media, facilitated the sharing process in the digital domain. Whether digital prosuming practices accelerated the potential for sharing offered by technology because of the nature of prosumerism or if the rise of sharing practices was a consequence of the potential offered (or both) is not of great significance, since it is a fact that sharing is a significant part of digital prosuming practices. Although sharing was found to be profound in both prosuming practices, there are significant differences too.

Some of the basic characteristics of the sharing process of the potlatch²¹⁶ could be identified in both prosuming practices examined. The most important of the mechanisms of sharing, exchange, the one that obliges us to return the favor when we receive a gift, was observed in both cases (Mauss 2000/1967: 4). In systems of sharing, exchange happens mostly among groups and not so much between individuals.²¹⁷ Both in food and social media content prosuming practices, the formation of groups that partake in sharing practices was apparent. Exchange in the

²¹⁵ In many cases in food prosuming practices, even if the agents did not literally share their food, they would share what they did through posts on their social media accounts and/or conversations with their friends and family.

²¹⁶ "Potlatch", according to Mauss, meant originally 'to nourish' or 'to consume'. The word was used by the tribe of Chinook as 'feeder', although the literal meaning is 'place of getting satiated'. However, the two meanings that are suggested here, gift and food, are not exclusive since the usual content of the gift, in this context, is food.

²¹⁷ The individuals are bound by obligation, morally or literally. There is a hierarchy in the groups and a ritual that is followed.

gift society, however, is not purely exchange of goods; it also an exchange of entertainment, rituals cultivated within the group, an exchange of the *feast* itself; it is an exchange beyond the gift offered, it is about the process, and the initialization of other subsequent actions. The form of exchange could be either private or open. In food practices, most of the time sharing is private in nature, with few exceptions. Nonetheless, a wide variety of sharing practices, from strictly private to less private, were observed.

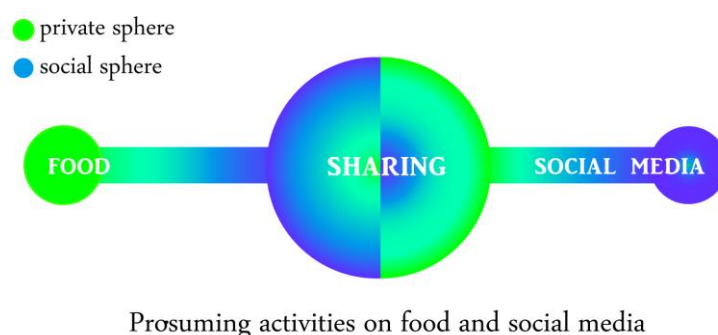


Figure 21. Prosuming activities in food and social media

In social media content prosuming practices, sharing was observed as being public, in the user's domain or more private. In the terrain of interactive multimedia communications, sharing content is almost synonymous to its definition. Social media are channels of communication, where sharing is the rule. In social media, the act of sharing is the same as experienced in other prosuming activities such as food, but it could be argued that it originates from the other side of the process (see Figure 21, above). In food prosuming practices, sharing could be more or less private, whereas in social media content prosuming practices, sharing could be public or less public. In social media, an agent shares a post. The content starts from oneself and then it is posted; it is open or less open (depending upon the choices made by the sender) in the realm of social media. The post is re-informed by a recipient's

(specific or not²¹⁸) action and it is returned to the sender who then plays an active role once again in his/her prosuming activity. The sender is re-informed about the sharing of his/her content by his/her recipients. In food prosuming activities, the agent that prepares the food participates actively in the sharing process; the creation starts from oneself and in most cases it reaches specific recipients.²¹⁹ In social media content prosuming practices, though, what is most common is an apparently uncontrollable process of sharing. The extent of this uncontrollability depends upon the type of post, the privacy settings of the account, the type of social media account used and the type of user. What was found to be a common tendency, though, was a desire to monitor the progress of the posts. Statistics, comments, likes and views offer an efficient way of supervising the visitors to posts on blogs, Flickr, YouTube and Fb. The visitors could be anonymous or not, visible or invisible. The urge to know whether one's insight has appeal, whether it is approved or rejected and the desire to control one's sharing actions is highlighted by specific applications that promise to reveal the identities of those who have viewed your pages and posts.

The desire to make one's actions appealing to one's potential audience was observed in both prosuming practices. This tendency fits nicely alongside the notion of hospitality. Being a good host to both known and unknown visitors was a custom, as we have seen, that is well known from antiquity.

In food prosuming activities, hospitality and the will to offer something well prepared and thought-out created a clear difference in the process of preparation when preparing something for oneself and when preparing something for others. Michel commented, "when I am alone, it is just cooking, when I am cooking for others or with others I would do something more elaborative and do more than they would expect, to surprise them, shock them!" The differences related to both the ingredients used and the process of preparation, but also the way of consuming.

²¹⁸ It depends upon the type of post. If it is a direct message, it is re-informed by the specific recipient, whereas if it is an open post it could be re-informed by a known recipient or an unknown. For instance, on YouTube a *like* can be posted without the identification of the person that *likes* it.

²¹⁹ There are exceptions, such as cooking for professional reasons.

When sharing, most of the interviewees followed specific²²⁰ recipes in detail; they had all the required ingredients, all utensils, appliances, etc. When sharing, most interviewees did not improvise; they prepared something with which they were familiar and good at making. In terms of the recipes, on some occasions the interviewees tried to make something unusual, something beyond the ordinary when sharing. Presentation was also more important when sharing than when not. When sharing, most of the interviewees remarked upon the efforts they would make to produce a good result. When preparing something for themselves, most interviewees tended to prepare less complicated meals, and did not spend a lot of time doing so. Most commented upon both the *different way* and the *different process* that they followed when preparing something for others: “so I will probably be caught up and absorbed by the fact that I am cooking not just for me but for others...”, “Not really invent, but add things like coriander with pasta and try different things. I’ve never really followed a recipe. I only followed a recipe when I’m cooking with friends, when I’m cooking with someone...”, “Preparing food for me is microwave- bad habits!”, “So, how it is presented it makes a huge difference with other people but for me personally I don’t care. So there is an aesthetic to it, that the food for itself for its own sake that I can enjoy with my husband but... I just don’t get it for myself.” (Figure 19, p190)

In order to please their guests, many interviewees felt that there was pressure attached to being successful and they were preoccupied and cautious about the result.²²¹ This feeling was more pronounced with people outside of the close circle of trust. Trust is a significant value within the concept of gifts and sharing. In

²²⁰ Specificity related to specific recipes that interviewees prepared for specific persons and/or for specific occasions. Specific meals might be for Christmas, birthdays, family gatherings, etc.

²²¹ Here, Adam describes his experience when posting something that he wrote: “one important note, the sharing of my blog posts on my Fb wall resemble the silent distribution of my written work to the homes of my co-citizens in the island which I will arbitrarily name “private sphere”. What I feel then? A bit of stress for I do not know how my work will be evaluated and a bit of despair for I know that a lot of those who live in my island would be too busy to read it.”

mythology, *Pandora's box* and the *Trojan horse*²²² demonstrate two potentially harmful results of a gift, one unintentional and one deliberate. In food prosuming practices, trust was established by the cook and those who shared the food, either through the type of relationship between them, repetition and experience, or through status (if the mother was the cook, or it was someone with specific characteristics, female, male) or expertise. Trust, in the realm of social media, is associated with the unknown impact of one's posts,²²³ but also it can be identified in the privacy settings (including and excluding people from diverse posts depending on the level of intimacy and trust).²²⁴ Trust brings to the surface the formation of groups that share certain characteristics. Groups were formed in both instances, groups that share dinner parties and groups that exchange comments and posts in social media. Repetition and exchange were important in both instances for the establishment of relationships of trust.

Trust and feelings of warmth were brought to the surface by most of the interviewees with regard to food prosuming practices. Food and preparation acted as a means of connectivity for the creation and the expansion of relationships, engagement and feelings. The welcoming of the guests, the appropriation of the space and the environment depending upon the situation were part of the sharing experience; what in "Gift Society" Mauss (2010/1967) described: sharing beyond the sharing of goods. This notion was highlighted by Thomas, who said, "...but when it is with others I think it is twice as good (even exactly the same food)."

As expressed in the gift society, the anticipation of feedback and the expression of kindness and generosity were evident in both cases. In food: "I pay attention to

²²² Pandora's box is used as a metaphor for gifts that could be harmful. In the ancient myth, the horrors that lay within Pandora's box were not humanity's fault (Senett, 2008: 3). On the contrary, the Trojan horse was a deliberate "infected" gift.

²²³ Emma does not trust the prosuming activities of her nephew on social media because of the potential to attract the "wrong people", as she says, through his activities: "Because I don't want him putting things up that could then attract people who you wouldn't want to attract. So I'm going to get an account just to monitor and just for safety, not for nosiness. Just to keep an eye on."

²²⁴ Gilda illustrates this point: "I have a lot of photo albums that I don't want everybody to see them and I always set who can see them and who cannot and I also have people that are restricted to see these albums or cannot see much at all from my Fb page."

comments. I can get a bit upset but I like constructive criticism. I think constructive criticism makes us better and yes, I try to improve”, “there are some times when the result is very, very good; it is a bit of luck. I eat it or I make it for others and we eat it all together and we will say “wow, this is very good” and then I will feel very satisfied.” In social media: “not because it was a piece that I have written, even if a friend has written it I would say... (that it was very nice) but I had two dislikes...

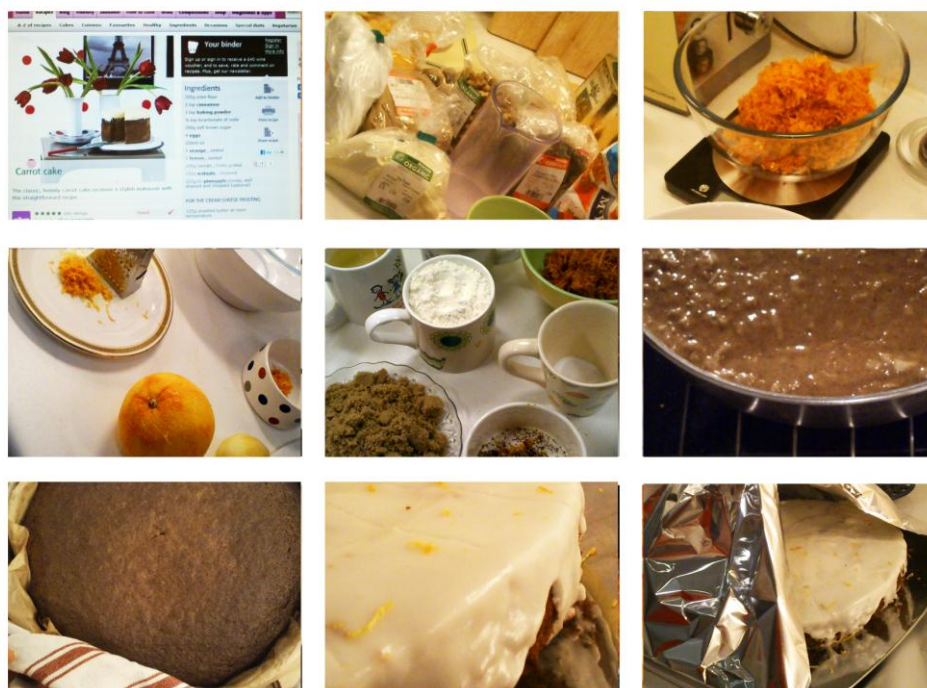


Figure19. The process of making a carrot cake as a gift

and not so many likes.” This takes us back to the concept of the gift described by Mauss (2010/1967) and analyzed by Coyne (2005). The gift is never a commodity; it is a thing, ensuring a kind of connection between parties, participating in a larger part of interconnections and practices (Coyne, 2005: 119). In prosuming activities, the thing to offer, to share, the gift, encloses the characteristics of the gift, what Heidegger’s calls the *thing*²²⁵ (with its own particularities, its own uses and practices). In prosuming activities, the gift carries a part of oneself as both the giver,

²²⁵ Cited in Coyne (2005: 118).

but also as the creator. To make a gift of something to someone is to make a present of some part of oneself (Mauss, 2000/1967: 17 cited in Coyne, 2005: 119).

Whereas sharing social media content follows similar patterns to food prosuming practices, at the same time it seems to work in subsequently different modes. Sharing in food prosumerism is an act of inclusion, whereas in social media the act is initiated mostly as an act of exclusion. In social media, sharing as a starting point refers to a bigger audience and it diminishes through personal choices and the activation of privacy settings: "I have a lot of photo albums that I don't want everybody to see them and I always set who can see them and who cannot and I also have people that are restricted to see these albums or cannot see much at all from my Fb page." Therefore, the issue of privacy settings is very important. There is a lot of skepticism about it.²²⁶ This was expressed by Emma regarding the protection of her *friendships* and the sharing process: "I know you can put walls up, I know you can put security up but I also know that there are various ways around that, through my work! So, my friendships are special to me." Following this anxiety with Fb, the following comment that was shared by a large number of users was observed:

Hello, my FB friends: I want to stay PRIVATELY connected with you. I post shots of my family that I don't want strangers to access. However, with the recent changes in FB, the *public* can now see activities on ANY wall. This happens when our friend hits "like" or "comment" ~ automatically, their friends would see our posts, too. Unfortunately, we cannot change this setting by ourselves because Fb has configured it this way. PLEASE place your mouse over my name above (DO NOT CLICK), a window will appear, now move the mouse on "FRIENDS" (also without clicking), then down to "Settings", click here and a list will appear. REMOVE the CHECK on "COMMENTS & LIKE" and also "PHOTOS". By doing this, my activity among my friends and family will no longer become public. Now, copy and paste this on your wall. Once I see this posted on your page I will do the same. Thanks!

In social media, sharing does not support a variation of practices or changes in the practices depending upon the situation or the person involved. In food

²²⁶ As a result of these anxieties, some social media channels created new features or adjusted their settings; for example, circles created by Google+ and Fb offer better management of their acquaintances and the potential to form different types of relationships with more or fewer privileges.

prosuming activities, when sharing, both the process of the preparation and the actual sharing process vary depending upon the situation and the occasion. In social media, the content changes but the process of the activity itself does not. The mechanism of the sharing process within the frame of the same social media account still remains the same. In food prosuming activities, most of the interviewees commented upon the warmth of the sharing process, the feelings that emerged through the process of sharing. They enjoyed the intimacy and the intimate connections that sharing offered them. Most of the interviewees would rarely comment upon the food itself, and on some occasions they commented that they didn't remember it exactly, whereas they remembered details about the sharing process itself. In social media, although connectivity and sharing is always a possibility, such connectivity does have its disadvantages, as Cathy Turkle²²⁷ (2011) writes in her book "Alone Together". Turkle describes how people might feel disconnected although they are constantly connected: "sometimes people feel no sense of having communicated after hours of connection" (Turkle, 2011: 12). In social media, *always on* is the common practice of most users: "I have it on, on the side of what I am doing. I will comment if something catches my eye". In food prosuming sharing practices, though, time works in a different mode; most of the time sharing practices have to be scheduled.²²⁸ In point to point communication such as Skype there was a similar process: "No. I send an email saying 'are you busy tonight? Do you want to Skype?' With other people like my parents' friend or my nephew or godson, if they're on Skype I'll sometimes bounce in! Like knocking on the door, but I think that's a bit rude. I prefer to have it arranged. With Skype, you can because you are face-to-face with the person and you are engaging more in a ok it is a cyber space... You feel more engaged because you see the person, you can see their environment ... You can sense what they are doing because you have been in

²²⁷ Sherry Turkle is a psychologist and Professor in Social Studies of Science and Technology at MIT. She is the author of 'The Second Self' and 'Life on the Screen', a trilogy about engagement on screens, the relationships that emerge through and by digital devices, contemplating new norms molded through the contemporary way of living through technology.

²²⁸ And if not, it is always an exception; a surprise from an unexpected guest.

their house.” Consequently, as has been demonstrated, a great difference between the two practices lies in the vague determination of the audience involved in the social media domain, whereas when the recipients are specific, these differences diminish.

In order to clarify this remark, the researcher experimented in pointed communication and sharing a meal through Skype.²²⁹ The results of the experiment, as asserted by both parties involved in the experiment, agreed with the results of the telematic dinner regarding togetherness and social presence. Telematic Dinner Party (Barden et al, 2012) is an example of sharing in a fusion atmosphere where physical life is mixed with telematic presence: “It was a bit awkward at the beginning, because I did not want my friend to think I am impolite and I don’t pay attention to her while eating, but I overcame this feeling very quickly due to the closeness I feel for my friend in general.” This crafted togetherness mirrors the tradition of sharing a meal as a celebration of togetherness: “I have very much enjoyed the Skype chat and lunch. Very soon, I felt that having lunch on Skype is not different from having lunch with a person in the same room. It was something very pleasant. Another way of experiencing my friend’s company. And the chat added to a pleasant atmosphere.” One significant observation, though, was that there was not a proposition from either participant to repeat it, even though the relationship between the two participants and their circumstances would allow it.

Communication while sharing was a subject that was revealed in both prosuming activities. Here, the participant of the Skype lunch experiment highlights a difference:

“After all, it is something I would do again, but my only concern is that I had to keep my eyes towards the screen and therefore I needed extra focus on the chat, which means that at times I would eat mechanically. In contrast, I feel that when another person and myself are in the same room sitting around the same table, even if I don’t look at the person, still I can communicate the same and share my attention accordingly (to the social aspect of the meal and to the food)”.

²²⁹ See p179.

The focus on the sharing process through point to point communicational systems (like Skype) and the exclusion of other activities has also been stressed by Turkle as being considered the proper way of sharing (communicating) through these mediums. Turkle cites Ellen's experience while communicating with her grandmother: "I do my email during the calls. I am not really paying attention to our conversation" (Turtle, 2011: 14).²³⁰ On the contrary, in sharing activities of dining, multitasking was acknowledged by most of the interviewees as being part of the process. Cathy, here, illustrates this point: "Social! A pleasure."²³¹ Totally, I do get some pleasure obviously out of taste and smell, but that's not the primary importance to me; the conversation or the rhythm which the one person eats and then the other person eats and how we... well I suspect, I mean, I never made a study of this but listening to each other... so you know... I eat something and they are talking and then I am talking, and then I am talking and they are eating, how that very delicate interaction happens... interacting while eating... because in this culture it is not considered that polite to talk with your mouth full so it is quite a shuttle, you know, a non-verbal exchange of how you eat, enjoy but also talk to someone, so it's quite complicated so I sort of like that..."

Sharing and collaboration in the phase of production was not a very popular technique among the interviewees in the physical realm, whereas most of the interviewees enjoyed listening to the radio, watching television or using Skype. Multitasking while communicating seemed to be approved of and enjoyed when it was part of the process involved. In the few cases of collaborative production, hierarchy within the team was of great importance. Michel commented upon the outcome of a collaborative sharing practice: "Kind of, yes, when you cook with

²³⁰ During their Skype conversations, Ellen and her grandmother were more connected than they had ever been before, but at the same time each was alone. Ellen felt guilty and confused: she knew that her grandmother was happy, even if their intimacy was now, for Ellen, another task among many others (Turtle, 2011: 14).

²³¹ Here the interviewee makes a distinction between the pleasure of eating when sharing and the feeling she experienced when eating alone; she called this *functional eating*: "as I say in a sort of functional way."

others it is kind of different because they do a part and you don't have the total control over it so the outcome is then different from when you do it alone." Likewise, Cherrie preferred to cook alone but explained that when preparing with others she tended to learn new things that she liked: "When I am with my husband I prefer to cook alone because he will say "do this" or "do that." I like to create dishes myself; I don't want to follow his instructions. When I cook with friends I always learn something new. As I told you, I always find someone else's food is more delicious so I always want to integrate something new." In social media, one interviewee arranged cooking lessons through Skype and she was enthusiastic about the process. On this occasion too, there was a clear hierarchy; one was the teacher and the other the *student* of the meal prepared. The roles would change accordingly, depending upon the recipe.

To sum up, in food prosuming activities, most of the interviewees commented upon the process of prosuming as being different depending upon the occasion, the person they prepared for, the number of people they shared with and whether or not they cooked alone, thus highlighting that the sharing process went beyond the actual food produced. In the digital and physical realms, exchanging comments (as gifts) and exchanging dinners like exchanging gifts was remarked upon by most interviewees. Explanations of such gift giving in both domains as suggested by the literature had the tendency to focus on altruism, reciprocity, and reputation-seeking as key motivating factors. (Lampel and Bhalla, 2007) In the physical realm, sharing activities were, on most occasions, specific, exceptional and scheduled, in no way habitual. In social media sharing practices, most instances of sharing were random, habitual and unscheduled. In both cases, there are exceptions that re-inform the norms of each domain, and vice-versa.

Being connected and sharing all the time does not seem to be a problem. In every époque, certain types of relationship come to feel natural. At present, we can connect, communicate and share continuously; this is something which technology offers and affords. It becomes the norm. Does virtual sharing influence sharing of

any other kind?²³² Technology does not create new ways of relating to notions and to people. On the other hand, however, it does facilitate certain activities. It does make them easy. In every era, certain ways of communicating and sharing become sanctioned and socially approved. (Turkle, 2011: 177). Today, though, fused realities are becoming part of our everyday lives. Norms of the digital realm mingle with reality through the use of multiple mobile applications.²³³

In the atmosphere of fused realities, though, what is becoming the norm?

9.3 Mood and mindset shifts in prosuming food and social media content

... to be in the same sort of mood as in the past at the Rijswijk mill? ...For me
the point now is to express the poetry of those days in drawings.
Van Gogh²³⁴

Van Gogh reveals to his brother the revitalization and the expression of specific moods and mindsets through the prosuming activity of sketching. As Van Gogh expresses his aim to reveal and to get into moods and mindsets experienced in the past through his drawings, the interviewees also described their experiences of entering into different moods and mindsets through their prosuming activities. Mood and mindset shifts were observed in both food and social media prosuming activities.

²³² According to Turkle, people experience feelings of disappointment when they move from the virtual to the physical world. At the same time, Turkle describes the feelings of guilt of a granddaughter who communicated with her grandmother through Skype. Because she was not paying full attention to her grandmother, she was multitasking (doing emails) (Turkle, 2011: 14).

²³³ Applications on mobile phones are constantly used in everydayness. The examples are numerous: supermarket apps which to provide information about products, apps that offer augmented reality in museums and archaeological sites, etc.

²³⁴ In his writings to his brother, Van Gogh connects a specific place to a specific mood. In his letter, he invites his brother to recreate the same mood: "Do you think we could agree that while you're here we'll spend the time together that's left after your business and visits and then do our best, on both sides, to be in the same sort of mood as in the past at the Rijswijk mill?" Later in the same letter, Van Gogh writes, "As for me, old chap — although the mill has gone and with it the years and my past youth, just as irrevocably... This is now perhaps, or rather certainly, more firmly rooted in me than in the past, when I had experienced less. For me the point now is to express the poetry of those days in drawings."

As a process of creation, prosuming practices incorporate shifts in moods and mindsets both during the phase of preparation and consumption. Ergo, therapy is connected to wellbeing and happiness.²³⁵ The literature suggests that the determination of the nature of the practices plays a significant role in the level of commitment, and this has a direct impact upon the essence of happiness and wellbeing (Csikszentmihalyi, 1997: 127). The determination of the practices altered the nature of the shift in both prosuming practices. The rate of the effort-result was high in predetermined prosuming practices, conspicuously intertwined with feelings of success or failure. In food prosuming practices, most of the cases were determined actions, whereas in social media many activities were of a less determined nature. In the less determined practices, the shift was not expressed directly, and when asked, it was difficult to define and put into words. In the realm of social media, regarding everyday use, most interviewees would not describe the process of posting explicitly as the specific process of preparing a meal or writing an article as seen above. Some of them would comment that their engagement depended upon their mood: "...it depends on my mood really, I don't post particular things, it depends on what phase I am and on my mood."²³⁶

At the same time, in social media one can rarely be or feel alone. Still, what was observed was a tendency to *philosophize* or express one's inner personal thoughts, doubts and contemplations (as described from the interviewees of food prosumerism during the phase of preparation when they were alone), quotations from important figures throughout history, or contemplations about life, wellbeing, and prosperity. This brings to mind Marc Aurelius's "To Myself" (*Τα εις εαυτόν*), personal thoughts and writings addressed to himself for his wellbeing and improvement, and reminds us of a precursor to the social media network system, "Open Diary",²³⁷ founded by Bruce and Susan Abelson 20 years ago (Kaplan, Haenlein, 2010). Morality and habitual making is a subject that we will look into,

²³⁵ See pp. 105-106.

²³⁶ Gilda is a very active user of Fb; she posts and comments habitually and refers to an audience of 1,200 friends.

²³⁷ A social networking site that brought together online diary writers into one community. See p65.

and a subject that has been well covered since antiquity.²³⁸ *Philosophizing* through habitual making is something that was observed and analyzed. Today, habitual making often manifests itself as the creation of content on the Web. Users tend to philosophize, almost as if writing notes to themselves. From a cognitive point of view, according to Carruthers (cited in Clark 1997: 197), “one does not first entertain a private thought and then write it down; rather, the thinking is the writing.” For cognitive scientists, private writing is interconnected to the public language from the initial point of its formation.²³⁹ In social media, cases of *overhearing* are very common. According to the literature, the *overhearers* tend to be ignored through the habituation of their presence and repetition (Swaefer, 1992). The overhearers are revealed when they respond. According to the literature, in a person-to-person conversation, the overhearers could be treated either indifferently, in disclosure, in concealment, or in disguise (Swaefer, 1992). Within the realm of social media, practices vary depending upon the situation, the manner of use and the type of user.

In food prosuming practices, mood and mindset shifts occur firstly through the process of preparation and the initiation of the process of creation. Similarly to the philosophizing noticed in prosuming practices of social media, habitual food prosuming practices have been described by many of the interviewees as being relaxing, a process of disconnection with physical reality, a passage through which to enter and explore their thoughts:²⁴⁰ “It is a time during the day that I can forget if I have some stress or it is a time to reflect. I do this in parallel, especially if I have to do tedious things like stirring food the whole time; I am stirring and thinking, I forget about the food.”²⁴¹ This stage, though, was not the same when participants

²³⁸ See pp. 97-101.

²³⁹ From a cognitive point of view, Andy Clark (1997), in his book “Being There”, correlates inner thinking with public thinking. “Public thinking” is a term used by Carruthers, referring to the use of language in a particular way that serves much greater purpose than mere communication. According to Clark, it often seems as though our very thoughts are composed of the words and sentences of public language. According to Clark and other cognitive scientists, the *public nature* of our thoughts is public even before being expressed in public (Clark, 1997: 197).

²⁴⁰ Habitual repetition and meditation has been a popular theme of contemplation. See pp. 281-283.

²⁴¹ Mina enjoys food preparation a lot. Here she describes the mood shift that she experiences during preparation.

were making something to share or when the preparation involved many participants. Still, in these cases the interviewees experienced a difference in their moods and mindsets, but none of the participants referred to this as being quite as relaxing or therapeutic. Most interviewees, in both cases, referred to this phase as being engaging, a commitment to be accomplished successfully: “I know I will be cooking for my parents so I will be caught up by it;²⁴² it makes me more responsible, in the sense that I am motivated to frame my ideas in the most comprehensive way.”²⁴³ In some cases, having to prepare something for others was described as stressful and worrying: “I don’t want my friends to be disappointed, so... It makes me feel more stressed, when I share I want it to be perfect. I am pleased to share though.”²⁴⁴

Collaborative prosuming activities are common in the realm of social media. The interviewees described their experiences, starting with their moods and mindsets, traveling through the mindsets and the moods of their co-travelers, created and got new moods that they subsequently obtained, altered, project molding new ambiances of information, fused atmospheres of personal memories being sparked by and sparking the dynamically collaboratively created ambience of their *social media sphere*. This mood penetrates the environment like the aromas of a breeze, like the travelling of the sound of a bell, *coloring* everydayness, creating *a moving prevailing atmosphere, an aethersphere*. Claire, here, highlights the process of building up a mood in her social media account: “There were more than 100 different people commenting in a very short space of time. It just showed you that everybody was concerned and wanted to discuss what they were feeling. In the British way you often use humor, when we’re appalled or frightened and heavy sarcasm as well. It was interesting! Very instant!” In the realm of social media, the creator is also the spectator. Users often change roles, a spectator reacts and becomes a creator and

²⁴² Sarah is describing the difference regarding the engagement when cooking for herself and for her parents.

²⁴³ Thomas, a journalist, describes here his engagement when he is writing a piece for his blog.

²⁴⁴ Clara is very keen on cooking and sharing. She prepares elaborate meals for her family every day. When sharing, though, she wants everything to be perfect.

then again he/she is a spectator and the cycle goes on. Most interviewees acknowledged the impact of this process upon their mood and their mindset. In social media content prosuming practices, in most cases the phase of creation, the phase of personal wandering, of day dreaming, is interweaved with information received from the social realm. The phase of creation in social media incorporates an audience that inspires, proposing and imposing potential directions. The personal sphere evaporates into the social and reflects the mood of the audience that becomes the spectator of the content produced. The boundary between the user and his/her audience becomes transparent, aiding the interaction and the movement from both sides. The warmth of the kitchen stove is transformed into a huge wood fire, where participants stretch their arms to reach the warmth and place a log in the fire from time to time.

In food prosuming practices, it was common to be surprised by the process and by the final product. In most cases, this occurred when participants prepared something for themselves, as they said they were open to experimentation and improvisation: "I remember once I was preparing something for myself and I made the perfect combination, out of the blue, I was so surprised." In social media prosuming practices, the feeling of surprise was not considered to be as significant and it was rather rare: "Yes, yes. I realised that people using social media are used to every possible post and comment, they have seen everything after so many years with Fb and Twitter in our lives, if you want to take them to your side and impress them you have to find something very clever. I am not that type of guy; I am not searching for popular things, only clever things."²⁴⁵

Within the phase of consumption in both realms, consumption transported users to new worlds of memories, food moods and stories. Obviously, food consumption brings to the surface the consequences of fulfilling one's physical needs, as expressed by Cathy who called it *the functional type of fulfillment* that enters the person in a different mindset and condition after the fulfillment of a physical need and the acquisition of the proper energy. In the realm of social media consuming,

²⁴⁵ Thomas, here, describes his attitude towards posts on Fb and Twitter.

one's own content triggers the anticipation of a response, the potential participation of his/her audience leading to diverse directions in one's thoughts, moods and mindsets.

In the realm of social media, collectivity and sharing is of prime importance. Sharing is habituated all the time. Sharing and being exposed to surplus information is the norm. The mood of being surrounded by excessive material in social media is becoming commonplace. The mindset of Veblen's (2007/1899) conspicuous consumption seems to be translated to the mindset of conspicuous sharing. This is illustrated nicely in the post (Figure 22, p. 273) on Fb's official Fb page. Whereas overhearers, as designated by their name, were considered to be something to be avoided, now the term has been transformed to *followers*. The mood is between the protection of one's territory and, on the other hand, the resonance of one's own posts. The protection of one's content from overhearers is challenged by the aim to attract followers *to follow* one's posts and thoughts. The mood of sharing is primed and, when accomplished, it has a beneficial effect upon the sharers' mood and mindset; when it fails, the opposite is the case.



Figure 22. Birthday cakes are made for people to be together. They give friends a place to gather and celebrate. But too much cake probably is not healthy. So, birthday cake is a lot like Fb.²⁴⁶

Collaborative prosuming practices were not very popular in food prosuming activities. When they occurred, however, most participants commented upon their mood shift throughout the course of their engagement. Most referred to the cooking process as being a means of communication, but at the same time commented on their commitment to accomplishing a specific task. In many cases, they commented upon the result as being better, unpredictable, or different than they would have expected. In food collaborative prosuming practices, in *cocktail partyicipation*²⁴⁷ a shift in the mindset and a shift in the overall impression of the final product were observed (Androulaki, 2012a). Throughout the process, the participants committed to follow the instructions given and asked for clarifications. What was also noticed was a change in the mindset towards the final product. Most of the participants commented upon the final result as being unexpected, better than they would have thought. Moreover, the final product altered their presupposed impression of the final product: "Although normally I don't like these things, I really liked it. I will even consider taking the ingredients and making it at home too. Now I am going for my third." To sum up, in food collaborative prosuming activities the engagement to the task, the devotion of attention to the fulfillment of the activity was observed. At the same time, there was a shift in the mindset related to the final product. Curiosity and commitment are considered fundamental, according to Csikszentmihalyi, for the improvement of quality of life (Csikszentmihalyi, 1997: 127).

In social media, you are never alone. Nonetheless, as we have seen above, sometimes the approach within social media prosuming activities resembles the approach to food prosuming activities that is observed when prosumers are alone. Whereas in habitual food prosumption activities a stress relieving process is frequent, in social media what is common is the overwhelming feeling of excessive

²⁴⁶ Source: Facebook official page. [online]. 2 November 2012. Available from <https://www.Fb.com/photo.php?fbid=10151541120806729&set=a.376995711728.190761.20531316728&type=1&theater>

²⁴⁷ See p178.

stuff (information, digital material, contacts, communication, etc.). The excess of information was found to be difficult to deal with at times. In the digitized age of information, the surplus of products is transformed into a surplus of information.

In most cases, the shift of mindsets and moods was apparent in both prosuming practices but it varied, generally depending upon the occasion, the sharers (if any were involved) and the frequency with which the activity was undertaken. Satisfaction, fulfillment, self-contentment, excitement, pleasure but also disappointment, boredom and feelings of stress and preoccupation were some of the moods and mindsets that users entered depending upon the occasion and the situation. The primary difference between food and social media content prosuming practices lies in the existence and the presence of an audience in the prevailing atmosphere, even before the initiation of the prosuming practice.

9.4 Attributes of place in prosuming practices of food and social media content

As seen in the section of analysis in food prosuming practices of everyday life, place was expressed as being significant, personal and familiar, and in most cases was associated with home. In food prosuming practices, place was also expressed as

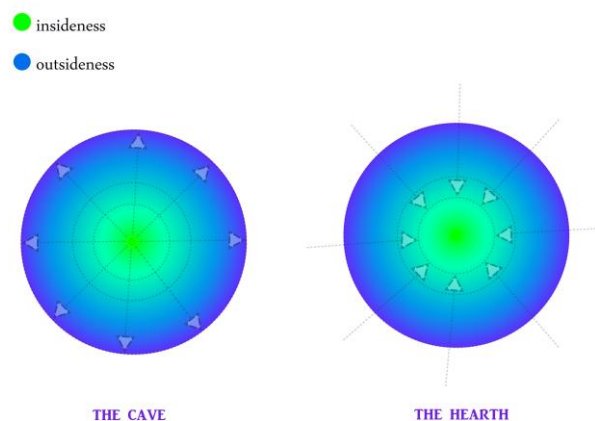


Figure 23. Prosuming activities in the model of the hearth and cave

significant and specific. In the phase of preparation, place was expressed as being equally important both when prosuming alone or when prosuming and sharing.

In the phase of consumption, when alone, platial characteristics (literally speaking) were not mentioned as being particularly significant, whereas when sharing, platial characteristics were expressed as being of great importance and significance. In the case of social media content prosuming practices (in variations depending upon the account used, frequency of use and the individual), spatial characteristics were referred to metaphorically and, in most cases, referred to attributes of connectivity.

Users conceived their presence as being a part of a bigger picture, *their world*. The social media accounts that were used in everyday life, in most cases, were perceived by the interviewees and their connections as being personal and familiar. The bigger picture was both personal and familiar, but also distant and unidentifiable depending upon the variations mentioned above (the way of use, the frequency and the type of account).

The individual remains the ultimate *location* of emotion in both evolutionary and psychodynamic approaches, confronting a social and cultural pattern into or against which the emotions are placed (Lutz and White, 1986). From an anthropological point of view, Lutz and White (1986) are of the opinion that the individual is an emotional entity placed in the social sphere. From an ontological perspective, the individual's interaction within a social environment could be argued as beginning from an *opening*, an existential opening of the being. The opening occurs from a personal place, a place of belonging, what Heidegger calls *dwelling*.

Metaphorically speaking, *placement* (the sense of belonging) could be traced in two supplementary modes, the mode of the hearth and the mode of the cave. In the mode of the hearth, the *insideness* occurs from the closeness of the outside. In the case of the cave, the *openness* takes place from the opening of the inside. These two complementary *spatial* modes can be both traced while interacting, the individual opening and the cultural social closing.

In the case of food prosuming practices, what is most apparent is the model of the hearth.²⁴⁸ The individuals, being social, enclose their beings in dwellings, creating separation from the outside world and literally designating their territory spatially, and metaphorically being detached from their social engagements and preoccupations. The territory of the hearth (Semper, 1989/1851) opens to outsiders with the consent of the inhabitants²⁴⁹ (Hale, 2005). The model of the hearth is full of rituals (Tvedebrink et al, 2012) and symbolic designations that were also revealed by the interviewees. Most interviewees preferred to be on their own in their kitchens while preparing their meals, whereas they enjoyed sharing mostly in different parts of their *kingdom*. The symbolic order of the dwelling, the home, the designation of a scale from privation to sociality, was revealed in most cases with variations depending upon the person (personal characteristics and social circumstances) and the occasion. The order of privatization and sociality is correlated to other personal and social structures, affecting values and norms. Mary Douglas (1970), the prominent anthropologist, among others, emphasized the importance of the *symbolic order* in the house and identified its presence and significance in other social structures and domains (Douglas, 2006/1970: 169).²⁵⁰

The model of the cave, on the other hand, is a spatial model that starts from insideness. A cave is a shelter where, casually, its inhabitants are aware of its preexistence. The model of the cave has been used since antiquity (Eliade, 1987/1957: 153).²⁵¹ In Plato's allegory,²⁵² the cave is inhabited by *prisoners* who see the

²⁴⁸ According to the online Oxford Dictionary, a hearth is the floor of a fireplace used as a symbol of one's home. In ancient Greek mythology, Hestia was the goddess of the hearth and its fire, identified with the Roman goddess Vesta. See section "The mythos of prosumerism", p.27.

²⁴⁹ The model of the hearth was described in Semper's work (1989/1851) in a combination of an ontological and a scenographic approach. Following Heidegger's notion of presencing, Semper describes how the formation of the hut around the hearth communicates a sense of a temporal order, a sense of a boundary at which something begins (Hale, 2005).

²⁵⁰ According to Douglas (2006/1970) the respect between the distinction between social and private occasions depicts a respect on the private functions of the body (Douglas, 2006/1970: 170).

²⁵¹ According to Mircea Eliade, the prominent historian of religion, caves were often considered a secret retreat, a place of initiation (Eliade, 1987/1957: 153).

²⁵² Republic, book VI 514a–520a.

shadows of both themselves and of objects on the wall. In Plato's cave,²⁵³ the inhabitants share common experiences and, through time, they formulate a language of mutual understanding. Whereas in food prosumerism the model of the hut that encloses the hearth is designated by the inhabitants, in the case of the cave the inhabitants occupy a preexisting place with others. The model of the cave is more common in the prosuming practices of social media content. As Nora said when describing her social media account, "it's a place where everybody is on it and everyone can see each other and what everybody is doing." The inhabitants of the cave send each other messages, but they are not absolutely aware of all the inhabitants and the messages that are projected in the cave. Both the structure of the cave and the shared experiences formulate a code of communication and an understanding between the sharers. Nonetheless, in most cases each person can view the messages from his own standpoint and not from the standpoints of other senders or the recipients of his messages. Whereas in the model of the hearth the inhabitants of the hut invite their guests, altering the sequence of their domestic everydayness, the inhabitants of the cave present their messages in the cave and the messages reach both inhabitants that they know and inhabitants that they might not know.

Using Relph's (1976) analysis of place and the concepts of insideness and outsideness, the model of the hearth could be interpreted as an intention that starts from the outside, and the will, the *movement* (motion, wish, desire)²⁵⁴ of the agent to create a threshold, a boundary between the outside and the inside. In the model of the cave, the motion starts from the insideness that opens to the outside. The agent wills and acts in order to protect the insideness from the outsideness, mostly when

²⁵³ Plato's cave analogy is often used to describe the mental process of understanding the world. Steven Pinker (1997), the prominent cognitive scientist, describes the allegory under a cognitive light in his book "How the Mind Works": "Plato said that we are trapped inside the cave and know the world only through the shadows it casts on the wall. The skull is our cave, and mental representations are the shadows. The information in an internal representation is all that we can know about the world" (Pinker, 1997: 84).

²⁵⁴ "These two then, appetite and mind, are clearly capable of causing movement, if that is one regards imagination as some sort of thinking process... Both of these then, mind and appetite, are productive of movement in space... Mind is never seen to produce movement without appetite. That which moves, then, is a single faculty, that of appetite." (Korbilas, 2005: 227)

he feels overexposed or invaded. The insideness is threatened when the thief intrudes; it is then that the threshold is revealed in the eyes of the inhabitant (Coyne, 2005: 15).

When referring to place, the reference might involve pragmatic, perceptual and/or existential attributes (Relph, 1976). All are part and parcel of human spatial experience as it is a lived, indivisible whole (Seamon and Sowers, 2008: 42). As expressed by Norberg-Schulz (2000), the art of place is the art of totality, the experience of living. The same line of thought is expressed by Lefebvre. Lefebvre (1991) brings in the line the subjectivity of the personal space. Comparing the space of the users to the space of the designer, Lefebvre states that on the contrary to the abstract space of the experts (architects, planners) the users' space of everyday life is a concrete one, which is to say that it is subjective. This was observed in both cases (in food and social media prosuming activities); the essence of place was experienced and expressed differently depending upon the situation and the person involved.

In both models, placeness is specific. As much as we may communicate over social media, we cannot taste a cooked meal through a photo or a video without bringing the space and time coordinates of a human body and a meal into synchrony (Meyrowitz, 2005). What is different, though, is that in the first case (the model of the hearth), the experience of the activities is taking *place* around the hearth, whereas in the model of the cave, the shadow of the activities is "projected" onto the wall. The focus of the second model is on the projection of the prosuming activity. Whereas in the model of the hearth the prosuming activity incorporates spatial characteristics, very often in the model of the cave spatial characteristics are interweaved with the presumption experience. In the case of social media content prosuming activities, pragmatic attributes often referred to activities that

surrounded prosuming practices on social media interfaces through ubiquitous technological artifacts.²⁵⁵

The ambience was considered an important factor within food prosuming activity. Mary, commenting on her drawing (Figure 24, below), described a beautiful atmosphere and the association of food prosumerism with the ambience and the characteristics of the environment:



Figure 24. Mary's drawing, "Food and Me"²⁵⁶

Mary:

Ok, it is a drawing of two people who are smiling; they are very happy and seem to look at each other. They have their hands on the table ready to eat a dish full of colours in a beautiful atmosphere with some nice flowers, the lights are on and there are some plants or something... It seems that it is more than a basic survival need. That is my drawing, nothing more. There are lots of pleasant things.

Food prosuming practices were associated by some of the interviewees with a different ambience in the phase of the preparation and with a different ambience during consumption. Nora said that she needed to shower, to change, in order to feel good before consuming the food that she has just made. Consumption for Nora was disassociated from the ambience of the preparation. This is something that seems not to have been observed in the case of social media prosumerism.

²⁵⁵ For instance, Emma emails using her mobile telephone while at the supermarket, Nora checks her Fb account using her laptop in cafés, Adam has his social media activities in the background during his daily engagement with his laptop, both at his home and his office.

²⁵⁶ See Appendix 3.

Nora:

Because after that I need to shower, dry my hair and I need to do that to feel good and enjoy the food. So it's a very long procedure overall that is in my mind in connection with the food.

As expressed by Brillat Savarin (1825, opus cit.) in “The Physiology of Taste”,

“The pleasures of the table are peculiar to mankind and depend upon preliminary care over the preparation of the meal, the choice of the place and the selection of the guests (Savarin, 2011/1825: 91).

Characteristics of place are part of the ambience (Relph, 1976: 141), part of the experience of prosumerism. This approach was advocated by most of the interviewees regarding food prosuming activities. Savarin (1825: *ibid*), in this quote, encloses the basic characteristics of hospitality. In social media, the preparation of the meal involves issues of creation and the choices of posting, commenting and communicating. In food prosuming activities, commensality²⁵⁷ is of great importance. The sharers of food in the same setting share a bond of connection and affection (Backett-Milburn et al, 2010; CASA, 2010). Sociologists today praise the significance of family meals for socio-psychological reasons (Henshaw, 2012; Murcott, 2012). The sharers in food prosuming activities could be (most of the time) frequent guests or acquaintances and friends, in prescheduled or unexpected situations.

Hospitality in ancient Greece was named *filoxenia*.²⁵⁸ Zeus was called *Xenios*, and was the patron of the strangers. This is one of the reasons why *xenia* was considered in ancient Greece to be a divine custom. *Xenia* was offered to strangers as a form of respect and honor to the stranger and to the gods. A stranger was greeted as *my friend stranger* (ω, φίλε ξένε, o file xene).²⁵⁹ Consequently, *xenos* in ancient Greek defined both a friend and a stranger (Belfiore, 1993). According to the legend, *xenia* was offered to family and friends and strangers alike. *Xenia* was divided into public and private *xenia*. Cities had *xenones* to offer shelter and food to the travelers of other Greek cities. Private *xenia* involved offering food, shelter and also a gift (this was called *xenie*). *Xenia* was considered to be of great importance. *Xenios* Zeus, the

²⁵⁷ Commensal state; the habit of eating at the same table.

²⁵⁸ Etymologically *filoxenia* in Greek means “friend of the stranger”.

²⁵⁹ Strangers were important also as a tool of exchange of knowledge.

protector of hospitality and guests, was visiting the households of strangers to check whether hospitality was offered properly, and subsequently punishing or rewarding the hosts. Likewise, in social media practices today, *hospitality* is offered to guests, invited and uninvited friends or strangers. Derrida (2000) in “Of Hospitality”²⁶⁰ draws our attention to the impossibility of absolute hospitality. Derrida stresses the view that in western culture, hospitality was initially obtained under laws; rituals and particular customs followed later. Therefore, absolute hospitality is impossible by definition since hospitality inevitably obeys rules and restrictions to both the host and the guest. According to Derrida, hospitality is an interruption to the self. Unlike conditional hospitality, absolute hospitality is not associated with right, with law, with debt, or with duty (Derrida, 1999: 3). As soon as the host witnesses the entrance of a stranger into his/her home, the impossibility of absolute hospitality begins.²⁶¹ Hospitality is intertwined with notions of the household and the public space. Derrida’s discussion on hospitality centers on the home. The host acknowledges the incomer, the guest, the intruder. Absolute hospitality questions its possibility through its phenomenal impossibility and therefore deconstructs the concept of the home.

According to theories regarding one’s identity, as we have seen,²⁶² one’s identity often is orientated relative to others, what Mead calls the generalized other (Mead, 1913). Based upon this idea, citizens also understand themselves in relation to others, in relation to foreigners.²⁶³ According to Derrida, and as Coyne (2005) states, the intruders lighten the threshold between the household and the city. At this moment, Derrida argues, the host becomes the guest in his own home. He sees his

²⁶⁰ In “Adieu to Emmanuel Levinas”, Derrida defines ethics as hospitality, hospitality as ethics. Hospitality is the foundation, or “the whole and the principle of ethics” (Derrida, 1997: 50). It is impossible to talk about ethics without using the concept of hospitality.

²⁶¹ The master of the home, the host, must welcome in a foreigner, a stranger, a guest, without any qualifications, including having never been given an invitation. Such an invitation as a host offering his or her home to a guest implies a sort of exchange between the two: “the most inhospitable exchange possible” (Derrida, 1997: 369). In order to offer unconditional hospitality, the host becomes the guest of his home.

²⁶² See pp. 115, 310.

²⁶³ Based on this, *xenia* in ancient Greece was also considered an informative tool for the citizens’ identity.

home from the outside at the moment of intrusion. This is defined in the model of the cave; insideness is realized by the presence of the outsiders and not only by the presence of the *generalized others* but, as Coyne (2011: 213) says, at the absence of the others too. Coyne stresses the importance of the invisible others, the invisible guests.²⁶⁴ In other words, Derrida (2000) claims that,

“we thus enter from the inside: the master of the house is at home, but nonetheless he comes to enter his home through the guest—who comes from outside.” (Derrida, 2000: 125).

In welcoming the guest, the self is interrupted, the place is *rearranged*. As Derrida says,

“he (the host) receives the hospitality that he offers in his own home; he receives it from his own home—which, in the end, does not belong to him. The host as host is a guest.” (Derrida, 1999: 42)

The impossibility of absolute hospitality echoes the impossibility of being in a place from the inside, and the inevitability of knowing inside through the remembrance of the outside via the actions of the guests. In food prosuming activities, sharing and opening one’s home is generally the decision of the host,²⁶⁵ while in social media openness and hospitality appear to be absolute hospitality, mainly due to its invisibility.²⁶⁶ Based on Derrida’s description, in social media there is almost constantly an interruption of the self, an intrusion into one’s place, a reminder of the invisibility of the threshold through the awareness of the presence of the invisible guests and hosts.

What was also apparent, particularly in the case of food prosuming activities, were differences in the significance of place depending upon the occasion. The

²⁶⁴ In ancient Greece, there was a custom of placing an empty plate for the god. The god was considered to be present at the communal meal (Coyne, 2011: 214). Communal meals seemed to be a succession of the communal sacrifice meals where animals were offered to gods. This custom is still apparent in popular culture with the custom of “*musafir*”. An extra plate is often placed on the table for the guest to come. The name of the guest is *musafir*. The word *musafir* is used in Arabic and it means *the traveler* but also in Greek it means *the one who brings the muses*. Both definitions are in accordance to the myth of the travelers being protected by gods.

²⁶⁵ Although there is the case of visits. “Visit”, that according to the Oxford Dictionary comes from the word *videre*, to see, is what Derrida calls “the unforeseeable and irresistible irruption of a visitation”.

²⁶⁶ The unconditional hospitality varies depending upon the individual and the type of social media account used. The invisibility of hospitality, though, reduces this variation.

setting, the rearrangement of the place used varied depending upon the situation and the occasion. Place setting is also of importance in food prosuming activities, and it depends upon the occasion. Besides, what is very frequent in the realm of social media is the differentiation of use depending upon the different types of social media platform used. This was observed also in food prosuming activities. The signification and the attributes of the place contextualize the process of the activity. For example, on Fb Elaine mainly chats with her online friends, whereas on Twitter she does things that help to promote her business. In the same way, Paul's experiences in food prosuming activities are totally different outdoors, in nature, than his experiences of prosuming food in his apartment in Edinburgh. Using the attributes of the platform itself differently depending upon the occasion is not a common phenomenon in the realm of social media prosuming activities. On special occasions (such as birthdays, occasions of personal significance), however, social media prosumerism follows the tradition of sharing in excess and gift exchange. Whereas most interviewees would only occasionally post something directly on to a recipient's account, following the tradition of gift sharing (as with other mediums e.g. sending cards, text messaging, making phone calls), they would do this on special occasions and events. The recipient, though, would not change his/her place or setting, but it would be changed through the actions of the co-habitants of the cave. On the contrary, in food prosumerism, as we have seen, the setting and the ambience is of great importance, especially on special occasions, and it is initially the duty of the host to manage it. On special occasions, the model of the cave *has more projections on the walls*. The recipient responds to the messages and gifts following the tradition of exchange in gift society (Mauss, 2010/1967).

The differentiations between the two models are lessened in the case of point to point prosuming practices in social media (video communication in particular, but also instant messaging/chatting or emailing one-to-one). Most interviewees commented upon attributes of place, and also considered the projection as *a physical sense of being*. Emma, for example, was in favor of communicating via Skype and refused to use other social media accounts, commenting that "Skype gives you a

physical sense of being with that individual, and you can Skype up and you see where they are what they're doing, and you have your laptop and computer in the corner of a room, and you're chatting away and you feel actually like you are there". In both food and social media prosuming activities, place appears to be of significance; attributes related to place seem to influence the process and the experience of prosuming in both food and in social media. What is of primary concern is not merely the identification of the places²⁶⁷ of prosuming activities as experienced by the agents, but the identification of the place as *an essence of being-in*, what Heidegger calls *Dasein* (Heidegger, 2010). The basic difference in the essence of the place as *being-in*, in the two domains (i.e. food and social media) is associated with the essence of place itself, what Relph calls the identity of the place *with* (Relph 1976: 141). The identity of a place *with* echoes the concepts of *insideness* and *outsideness*. In the case of food prosumerism and the case of the hearth, insideness, the degree of attachment, is constructed, in contrast to the outside, as a shelter of protection. In the cave's insideness, the degree of attachment is found within a pre-established dwelling. The essence of insideness in the case of the cave is revealed when *invisible or visible guests* knock on its door. As Richard Coyne (2005) states, the threshold between the household and the social space is revealed when the thief intrudes beyond the barrier (Coyne, 2005: 15). This difference affects the formation and the creation of a personal atmosphere. The creation of the personal *genius loci* (Norberg-Schultz, 2000: 225) starts from the way of *being-in*, from the *gestalt* qualities of the place itself. This difference in the essence of placeness distinguishes the personal connection of oneself to its place, creating a difference in the notion of *wandering* and *being-in*. Adam illustrates this point nicely. For Adam, Fb is his private sphere. His private sphere is comprised of the houses of his friends, whereas blogging is like placing a bottle containing a message into the sea, where many other bottles are also floating. For Adam, his private sphere is like living on an isolated island. Like the cave, it is a specific place that he co-inhabits with others, his

²⁶⁷ According to Relph (opus cit.), the identification of a place could be constituted by the physical setting, the activities and the situations that take place within it and the group meanings that have been cultivated.

friends and family. Adam also describes how the consideration of his audience influences his writing:

Adam:

The sharing of my blog posts on my Fb wall resembles the silent distribution of my written work to the homes of my co-citizens in the island, which I will arbitrarily name *private sphere*. What I feel then? A bit of stress for I do not know how my work will be evaluated, and a bit of despair for I know that a lot of those who live in my island would be too busy to read it. The idea that my thoughts will reach people I neither met in the past, nor will I encounter in the future, makes me more responsible in the sense that I am motivated to frame my ideas in the most comprehensive way in order to avoid being misunderstood. Yet, although public documents are forever, it is an illusion to believe that they are for all the pairs of eyes. I want to address the world... In this regard, the desire to make myself as clear as possible for the unknown reader is combined with the need to explain myself to a number of relatives and friends who respect my views without accepting them. The notion of the silent discussion and covert confession refrain my enthusiasm.

Under the light of frame analysis, the difference in the domain-specific frame of place affects global-specific frames that involve issues of openness, familiarity, inclusion, exclusion, and alienation. Issues related to hospitality, exchange and offering (the essence of the gift) are influenced. From the omnipresent Big Brother of George Orwell's "Nineteen-Eighty Four" to the eavesdropping of spies in movies that threatened the privacy of powerful secrets, uninvited friends in social media activities, and the openness of oneself to invisible audiences, there is wide variation involving and affecting values and notions around placeness and individuality. Of course, living is a dynamic condition, and this is especially the case now that virtual prosuming activities are so habitual. New global frames mold everydayness, forming new norms and mentalities towards the values of hospitality and gratitude and concepts of openness and insideness, the idea of the household and the idea of public spaces.

9.5 Miscommunication and fallacies in food and social media content prosuming

The formation of an understanding, as we will see in the next section, involves a process and an effort to communicate, a shared meaning. A shared meaning is not a

static, one-dimensional phenomenon; rather it is a dynamic process of interpretation and representation of meanings, feelings, attachments and emotions, as well as thoughts and ideas (Hall, 1997: 2).

In both food and social media prosuming practices, it was apparent that the formation of personal, cultural and group understandings and meanings were established through experience. The knowledge was both explicit and tacit.

In both cases, most of the interviewees could understand; they had a *feeling* of the direction of the process and the messages it conveyed. Surprises and mis-deliveries in food prosuming practices were based upon the use of incorrect ingredients or mistakes in the preparation process. Making mistakes in food prosuming practices was considered to be a learning process. In social media prosuming practices, miscommunications and fallacies varied depending upon the level of participation of the user and the level of intimacy and familiarity of the user with the account, as well as their familiarity with other users. Tacit knowledge requires personal contact, regular interaction and trust (Goffin and Koners, 2011). This was expressed by the interviewees with regard to both prosuming activities. Miscommunications in the digital domain were expressed as being a learning process as far as the technical parts of the accounts were concerned.

In another line of thought, in social media accounts the system appears to leave space for misunderstandings and potential misuses and/or deliberate exploitations. The examples vary, but one of these is as follows:

Please be careful: some hackers have found something new. They take your profile picture and your name and create a new FB account. Then they ask your friends to add them. Your friends think it is you, so they accept. From that moment on they can say and post whatever they want under your name. Please don't accept a second friendship demand from me, I have only one account. Copy this on your wall to keep others informed.²⁶⁸

Contextualization of the process was apparent in both realms. In food prosuming, both cooking and eating are enriched with personal, cultural and group values that simultaneously pervade and mold the whole experience, influencing taste,

²⁶⁸ This was the status of one of the researcher's contacts on his Fb account on the 25th January 2013.

preferences and the structure of the experience itself. A similar impression was received from the interviewees regarding their prosuming practices in the domain of social media. The breadth of variation in the experiences is greater since the level of the engagement varies depending upon the type of social media account used and the type of user (Kaplan and Haenlein, 2010). De-contextualisation was expressed as being a problem and a cause of miscommunication and misinterpretation in the case of social media accounts: "In real life it was so different". Miller (1977), from a deconstructionist point of view, argues that an obvious univocal reading in the conventional sense is a myth. There is only deconstructive reading and it generates new meanings. Meanings, on the other hand, regulate and organize our conduct and practices, helping us to set rules, norms and conventions by which social life is governed and ordered (Hall, 2007/1997: 4).

9.6 Habits as seen in food and social media content prosuming practices

What are we? We are habits, nothing but habits.
(Gille and Deleuze, 1991: x)

The power of habit in establishing and re-establishing concepts has been highlighted since the time of Aristotle. According to Aristotle, morality, values and institutions are interconnected with habituation. In "Nicomachean Ethics", Aristotle sees character (ἦθος) as reflecting neither accidental nor isolated behavior, but as habitual behavior (έθος) (Miller, 1974).²⁶⁹ Aristotle's elaborative approach with regard to habituation stresses the importance of the foundation of good habits and their significance and impact upon morality.

Nonetheless, habitual and reutilized processes have been approached by two major yet extremely different approaches that establish two traditions which frame habits differently. On the one hand is the western Marxist tradition that rejects the

²⁶⁹ See pp. 2, 107-111.

routinized modern everydayness that constitutes a diminution of agency and increases alienation. The other tradition is offered by eastern practices that are based in a phenomenological engagement through endless repetition of specific movements combined with breathing techniques. Routine, in this tradition, is constituted as a technology aimed at increasing skillfulness and alertness, helping the agent to enter everydayness consciously and to respond creatively rather than being overwhelmed by them or by habitual adaptations (Slater, 2009: 218).

Without doubt, food prosuming activities, digital prosumerism and prosuming content on the Web are everyday phenomena today. The impact of the habituation of social media practices is significant for the reasons analyzed so far, and contributes to all concepts and norms that are involved in prosuming activities that we have analyzed so far (the concept of sharing, the notion of space and issues related to self-identity).

Many of those interviewed about food prosuming practices mentioned their skills as having been improved through habituation and customary practices. Their habits involved both processes of habitual training (often through family members)²⁷⁰ but also repetitive actions of everyday life.²⁷¹ The habituation of prosuming practices involved mostly repetitive actions of everyday life. These interviewees' testimonies indicate and confirm the significance and the power of habitual prosuming practices and actions.

In social media practices, the interviewees mentioned that their engagement is habitual,²⁷² but did not comment upon a conscious learning process through habituation. Following this thought, one basic difference between food and social media prosuming activities regards the deliberation of the habitual practices. Whereas in food prosuming practices the deliberation is in most cases geared

²⁷⁰ Some of quotes that indicate this: "...It is a custom in India to learn those things from your mother. I have learned the basic techniques from my father... my mother has learned me all those things... I learned many things through practice in the restaurant of my parents."

²⁷¹ See pp. 100-102.

²⁷² The Social Habit, the social media and technology research team from Edison, conducted research into Fb users. Based upon their research, the average Fb user checks their account four times per day, whereas eight percent check their account more than eleven times per day (<http://www.thesocialhabit.com/>).

towards a specific result, in social media practices it frequently varies. According to Aristotle, deliberation involves more than means-end calculation. It also involves making determinations about which combination of ends and means are best to act upon. Deliberation is therefore irreducibly character-laden (Bowditch, 2008: 332).

The basic habitual pattern in social media is that of being connected. In social media practices, deliberation varies depending upon the type of prosumer, the situation and the platform used.²⁷³ The determination of the activities made, though, are not always clear.

Habitual making or crafting in food prosuming practices also varies depending upon the level of engagement (buying something ready-made from the supermarket, making something from scratch, making something new or mechanically repeating the routine). Habitual making or crafting in social media prosuming practices varies depending upon the level of the engagement of the user (merely commenting, chatting, posting something that he has created, posting something that he found online, etc.). It is very common, though, to wander around, commenting, seeing something interesting and so on. Often, the internet is used to socialize with people within one's circle and expand it (Jones, 2009). Two of the primary tools that enable these connections are social networking sites and instant messaging (Ellison et al, 2007; Jones, 2009; Lenhart, 2009; Raacke et al, 2008; Valenzuela, et al, 2009, Correa et al, 2010).

In the case of food prosuming practices, in most cases actions are deliberated and determined in terms of the intention of the actions. As it was revealed from the interviews and the *cocktailpartyicipation*²⁷⁴ though, collaborative food prosuming practices altered the impression of the final product. Prosuming practices in social media are often collaborative and the initial impression of the activity frequently changes in the process. One of the main differences, though, between the two

²⁷³ Specific activities could be related to technical issues such as having the best mediums (good digital devices, like good utensils in food prosuming practices) and learning about the basic features of the platform.

²⁷⁴ See pp. 180, 266.

domains is the specificity of the intention. In food prosuming practices it is particular, whereas in social media practices it varies.

The habitual practices of *melete* and *gymnasia*, for the Stoics, were a set of specific practices by which one could acquire, assimilate and transform truth into a permanent principle of action. *Alethia*²⁷⁵ then becomes *ethos* (Martin, 1988). The same legacy can be observed in many traditions of meditation that focus upon the practice of the individual, repetition and habituation.²⁷⁶ Presently, habitual crafting of everyday life is multitasking. The individual habitually makes and interconnects. In both realms, doing things while cooking, eating or engaging in social media accounts are common in everyday life. The difference is that in food prosuming practices, most of the time other activities take place while preparing food and eating; in social media prosuming activities multitasking is part of the activity itself. Individuals check their Fb accounts while eating, and checking their accounts means posting something they have created, commenting on other posts, initiating a one-to-one chat, being informed about events, and so on.

In food prosuming practices, many interviewees commented upon the process of cooking, especially the repetitive actions that it involves, as being relaxing, a process through which to unwind, or a process of anticipation. It was variously considered to be boring, creative or fun. In social media, some would refer to the process as being habitual, popular, fun, overwhelming or disturbing; it could be an informative process that helped users to feel connected, but also lonely or feeling as if they have wasted their time. In the realm of social media, habitual making incorporates social tuning, social making and sharing that sometimes seem to be out of the control of the agents and their understanding.

According to Butler (1878), people tend to repeat their immediately preceding performances more closely than those that they completed at more remote times. It

²⁷⁵ According to Lefebvre (1981), the same philosophy was followed by the Stoics who believed that habitual practices led to the truth. For the Stoics, truth (*alethia ἀλήθεια*) was a process of knowing oneself, and obtaining a moral character.

²⁷⁶ Following this tradition, traditions of Eastern culture and religious customs of prayer and meditation involving spiritual and bodily issues assert the significance of being focused upon a particular moment on a particular exercise (Slater, 2009).

is the common tendency of living beings to go on doing what they have been doing most recently. The last habit is the strongest (Nicotra, 2005: 16). Prosuming practices in both realms share similarities and differences, both in terms of the actual process but also in the concepts and incorporated norms. Diverse frames of habitual making are combined, creating the present everydayness.

9.7 Connectivity in prosuming practices of food and social media content

Producing something for the Web might seem to be the opposite of the physical, material process of craft. Early terms used to characterize the internet such as *virtual reality* and *cyber culture* underlined the notion that internet activities are *ethereal*; something not quite real. Newer concepts such as *cloud storage* and the virtual spaces of social media, however, also give the impression that content is *up there*, away from the *down here* on Earth. Computers within kitchen appliances (among many examples, of course, but in terms of those discussed in this research) give the same impression (Gauntlett, 2011: 80).

However, making something to share online is also very much a craft process that shares similar characteristics and motives. In particular, making in general is connecting, and connecting is communicating.²⁷⁷ Also, in our case both food and social media prosuming activities are communicative practices and, as such, are multidimensional. As has been stated and we have seen so far, making something

²⁷⁷ There are different approaches towards defining communication. These approaches are mainly aligned between the dipole of the objective and the interpretive approach (Griffin, 2001: 33). Our approach is mainly phenomenological and socio-cultural, therefore it stands towards the interpretative end. A generic definition of the term, though, as seen, is that communication is a process that involves exchange. It involves the exchange of thoughts, ideas and emotions; it involves the exchange of information. In the first instance, communication is a process. This process involves a sender who encodes and sends a message through a communication channel to the receiver. The receiver decodes the message, processes the information and sends an appropriate reply. In our approach, we add the information that is both received and sent by the environment in which the communication takes place. Making also involves a process that involves the transformation of something into something else. This process, as we will see as this section progresses, involves all the stages of communication, information that is redirected to oneself, to others and to the community.

gives²⁷⁸ the makers an urge to share (Gurteen, 1999; Gauntlett, 2011). Today, in social media network systems, this urge to share develops its force and will with ease. The level of engagement in the process of making varies, depending both upon the user and the platform of social media used. The process of making and becoming engaged might involve the slightest amount of effort (conscious or otherwise) or a great amount of effort if one is producing something very specific or elaborate. On Fb, for instance, creating a momentary input (updating a status, making a comment, sharing a link or a photo) gives in return participation in an active social network, leading to a sense of mutual engagement and community (Gauntlett, 2011: 96). This is called *ambient intimacy*, the ability to keep in touch with people with a level of regularity and intimacy that one would not otherwise have access to due to the constraints of time and space (Reichelt,²⁷⁹ cited in Gauntlett, 2011: 96). Similarly, social penetration and social intimacy²⁸⁰ in RL is developed through commitment, engagement, mutual trust and a process of self-disclosure and sharing of personal details found also in the process of sharing a cooked meal, or the whole process of prosuming a meal. Miguel, a postgraduate student, describes his experience of preparing a meal with his girlfriend. He refers to the whole process of sourcing the ingredients and cooking together as being a significant way to enjoy each other's company and have a nice time. Joseph, who has a very active social life, expresses his interest in sharing a meal as a means of getting to know his dining partner.

Miguel:

With my ex-girlfriends I have cooked a lot, very special meals and that was something really nice to do for sure! Be in the kitchen together... and a good

²⁷⁸ Whether this is a natural tendency or a tendency that is cultivated and expanded through modern technology, or whether technology moves in this direction due to natural human tendencies is difficult to elucidate. In terms of sociology, man is a social animal, and collaboration and cooperation are significant contributory ingredients of society's institutions and formations. On the other hand, Darwin's view on evolution and the survival of the fittest contradicts to the model of evolution through collaboration and cooperation.

²⁷⁹ Reichelt is an independent consultant who received great publicity writing on her blog about ambient intimacy and ambient exposure (Reichelt, 2007).

²⁸⁰ Social intimacy is a concept expressed by a psychologist who studied the nature of interpersonal relationships.

chance to spend time with each other and complement each other or help each other out. Meals can be... very special, very customisable, you can make them any way you want and I think that's a nice thing to do in general. You can say "let's make something" and look at a recipe with people or go to the grocery shop and things that we love we can try and combine to make something really nice.

Joseph:

I like having a meal with someone, which is a means to an end. It is getting to know someone in a more relaxed environment... I think that there is an element of pleasure in the eating but probably the greater pleasure is using the meal in itself as a means to an end of getting to know somebody.

In the same way, in social media most of the interviewees commented upon the ambient intimacy they obtained through their engagement and use. Adam prioritizes his interest in certain relationships and also highlights another important feature that underlines one major difference between the two domains. Adam says, "...if he updates... I am in touch without him knowing it."

Adam:

It depends on the situation and on the feelings that I have with the people behind the accounts. For instance, if there is a guy that I am not really interested in, even if he updates his status constantly, I could not care less in a way unless something is important... When it comes to the case that applies to a person that I really appreciate in many respects then it is not necessarily mutual but if he updates, then yes I am in touch without him knowing it.

Deborah describes the memory of her mother and the intimate feelings of that memory, the sense of offering and care and the maternal presence that comes with preparing family meals.

Deborah:

... it's maternal care that she provided to all of us and we felt very involved and cared for as part of it and it was all linked up with food as well. She was someone who, whenever anyone came over, they would be fed and in her early days she would make wonderful things

Nora describes the power of food as a social medium that connects people:

Q:

Do you miss those big occasions in China with a lot of people eating together?

Nora:

Yes, I miss it. When we have parties in China the food is amazing because it brings people together.

It is necessary, however, to look more thoroughly into the basic similarities of the two realms in terms of communication and connectivity.

Similarities

Food and social media prosuming practices as means of connecting to oneself personally and socially

Following a phenomenological approach towards communication (that comprises communication as the experience of self and/or through others (Griffin, 2006: 32-33)), prosuming practices could be regarded as means of communication and therefore connecting to oneself and/or others. There is no doubt that food and social media prosuming practices engage the agent with him/herself. Making something involves the power and joy of creating something new, something that both the creator and others can enjoy and share. Making something encapsulates the urge to share both the fact that you have made something, but also to share the outcome.²⁸¹ Miguel describes his experience of this on Fb, and also brings to the surface the theme of pervasive mediums and their significance in the ease with which one can share *parts* of everydayness on social media network systems:

Miguel:

I don't like posting about what I'm eating. I've noticed a lot of people like... doing that... look what I've had... I think that's nice but takes too much time. I also don't have an iPhone or a phone that it's very easy to update things with... If I am on Fb and want to ask a question to a mass of people I'll post it on Fb. Like: 'who has a bike pump?', etc. Stuff like that or I like posting music videos when I am listening to it and it's very fitting and makes me feel good.

Making something transforms the ingredients into something new, but at the same time it is a process of knowing and transforming one's own sense of self (Gauntlett, 2011: 245). It is a process of communication with oneself, one's needs and identity, a process of identification to oneself and a communicative practice of communicating oneself to others, establishing social identities, relationships, intimacy, self and social awareness. Eve, a PhD student, describes the motive of making something for herself and the process of sharing it with others:

²⁸¹ This can be observed in social media accounts. Craft makers, painters and those who cook share images and details of both the final product and the different stages of the process.

Eve:

Instead of buying food, readymade food, I prefer making my own because I think it is healthier cooking for yourself and then also I prepare the meal I want, exactly the way I want it to be... it is something that I would do together with my roommates too... we would prepare something together and that was also an opportunity to socialize during cooking... It was a habit for a while and we always had issues about how to cook things. Because we did have different habits of how... we had to negotiate... a lot... how much oil... or what ingredients in particular... and all that...

In the realm of social media, Gilda, a young woman who is currently searching for a job, describes her engagement on her Fb account, showing how it reflects her interests and her moods.

Gilda:

It is interests really. Or depends on how I feel at the time because I think that generally people act with moods. There might be a long time that people are more interested on particular fields and they might be posting more about these fields and another time might be posting different things.

The interaction that takes place on social media platforms is often compared to physical proximity. Ambient awareness²⁸² is the reason why, according to Kaplan and Haenlein (2011), social media platforms like Twitter and Fb are so successful. Ambient awareness "is very much like being physically near someone and picking up on mood through the little things", in the view of Clive Thompson of the New York Times.²⁸³ According to Kaplan and Haenlein (2010), social presence is influenced by the immediacy and the intimacy of the medium. The higher the social presence, the larger the social influence that communicating has on each other. (Kaplan and Haenlein, 2010). Digital intimacy in prosuming practices of social media varies depending upon the platform used, in the same way that intimacy varies by the occasion of a food prosuming practice.²⁸⁴

To sum up, both social media and food prosuming practices are means of connectivity; they are communicational tools to both oneself and to the social realm.

²⁸² Ambient awareness is a term used by social scientists to describe social awareness produced by actions on social media platforms. According to Richard Hanna et al, several tweets together can create a strong feeling of intimacy and closeness; thus, applications like Twitter can produce a high level of social presence (Hanna et al, 2011). See p74.

²⁸³ http://www.nytimes.com/2008/09/07/magazine/07awareness-t.html?_r=1&pagewanted=1

²⁸⁴ For instance, intimacy is different during a family Sunday meal than it is during a business lunch. Likewise, digital intimacy is different on Fb and on LinkedIn.

Food and social media prosuming practices as communicational means and reforming tools of social and cultural values

Food and social media prosuming practices are often interconnected with social engagement, acting, as Gauntlett writes, like *social glue* (Gauntlett, 2011: 223). In the first place, prosuming practices reveal and communicate cultural and social values related to each person's private sphere, connecting and creating a sense of belonging in a social, cultural group and formation. In the following quote, Gilda describes her sense of commitment and engagement to certain people in her Fb account that share common interests. A sense of belonging is created through experience and cultivates certain actions, e.g. "I will check their pages".

Gilda:

No, but I kind of I know who would be interested on my post. This is how I know some people that I've never been in any form of communication with them. But I know that they will post similar things to mine and that is how sometimes I will check their pages because I know that it will be something that I'd find interesting.

Michel, also from the realm of food prosuming practices, describes the process of exchanging views and *tips* related to prosuming practices and habits, highlighting differences, exchanging views and creating cultural identities and social constructions of reality.

Michel:

Yes, it is part of the conversation, "it is cooked like this or like that," "my mother cooked it like that at some point," "I know a different way of cooking." You know, sharing experiences, culinary experiences. "In this country we do it this way, in that country they do it that way." Or, "there is a similar dish in Greece like that." You know, it is strange.

Interaction and the presence of *the others* are crucial for the formation, and also the realization, of social rules and understandings. Many of the rules of everyday interaction, the norms and tendencies, become obvious only when someone breaks them (Garfinkel²⁸⁵, 1963). Under this light, Michel, a researcher in the domain of architecture, describes how he likes to shock his guests with unexpected situations:

²⁸⁵ Harold Garfinkel, the father of ethnomethodology, was one of the first sociologists to highlight what he called "the background expectancies" with which we organize ordinary conversations and interactions.

Michel:

...when I am alone, it is just cooking, when I am cooking for others or with others I would do something more elaborative and do more than they would expect, to surprise them, shock them!²⁸⁶

Michel's profession and experience as a researcher and designer could affect his approach, since in the realm of design it is a common technique to use unfamiliarity in order to approach, realize, expand upon and transform established notions and ideas (Coyne, 2010: 89).

In Anthony Giddens's words, "micro²⁸⁷ analysis of our interaction re-informs and structures the macro analysis of our reality." (Giddens: 2001: 87) In this light, the interactions and the communication of cultural and personal values are significant in the sense of self-belonging, but also fundamental for the succession and the reformation of norms, tendencies and institutions. From this perspective, prosuming practices are of significance, but on a micro and a macro level.

Food and social media prosuming practices as being part of the bigger picture, communicating with the cosmos and leaving one's stigma

The need for people to belong and dwell has been rigorously noted by philosophers and sociologists throughout time. The need for people to belong, to understand, to contribute and to leave their mark upon their environment has been praised by psychologists and anthropologists.²⁸⁸ Prosuming practices in both domains demonstrated this possibility, expressing it as verification, a tendency but also a

²⁸⁶ Here is one example of Michel's technique: "I would always also change and try new things if I can and actually it surprise my friends because they are used to something very traditional where I try something very different based on traditional recipes... An example (not what I have done) of what I might do to something to represent what I have done before is to take a Bounty bar, I would actually mix strawberry with coconut so when you have it, it is coconut with a strawberry taste and it shocks people; they think that it is something different."

²⁸⁷ According to Giddens, microsociology is the study of human behavior in everyday contexts, whereas macrosociology is the study of large-scale groups, organizations, social systems and institutions. Micro studies are significant for illuminating broad institutional patterns. According to Giddens, micro and macro analysis are interconnected. Understanding the link helps us to see the bigger picture and have a better understanding of social interactions, formations of institutions and dynamic processes of reformation (Giddens 2001: 83-84, 694-95).

²⁸⁸ The discovery of the cave of Altamira dates humanity's need to mark, to explain and contribute to one's environment back to the Paleolithic age.

necessity. Adam describes his engagement in his profile as a means of getting informed about *his world*.

Adam:

It is a sort of addiction. It is part of ourselves; it is a part of the lives of others who we are not in contact with on a daily basis. It is a quick way to see what is going on in our small part of our world. It has added up, from five years ago it is now something we do on a daily basis, it is a custom so it is mostly customary now.

Gilda, on the other hand, describes how the same posts travel through the world, showing the power of the medium but at the same time the fact that prosuming practices also act as a medium of ambience awareness, making agents aware that he/she is part of a larger community that is somehow in tune, unified and working as a whole.

Gilda:

...it is the same posts again and again or people copy each other. People from different parts of the world will be posting the same photo. If something has happened in the world you'll see people from here posting about it and then in the next few days from other people. So the same thing over and over again, which makes you feel so.

In the realm of food prosuming practices, Deborah, an environmental educator, discusses how dietary habits have changed with the global food market.

Deborah:

What I find interesting, though, since I was born in the 50s, is the change in dietary habits in the dinner table of ordinary people. Because so many people are very used to eating things like prawns these days, which when I was young, you wouldn't even have heard of a prawn. Scotland, for instance, you wouldn't have heard of sea frogs or even avocados for that matter. But increasingly throughout the year, no matter what time of the year, produce from other countries which would not be in season here so therefore we can access food from New Zealand or Australia, from France, from India. In a sense we have this kind of global shopping market which has changed people's diets quite dramatically.

Deborah also explains the reasons behind her decision not to consume certain foods. Her choice is mostly ethical, in order to contribute to a sustainable ecosystem. For this reason, she decided upon producing more of the better seasonal local products, and also becoming a vegetarian.

According to many theorists, the internet and new technologies offer users the chance to participate, connect and become closer to people that are located elsewhere (Gauntlett, 2011; Pascoe, 2000; Meyrowitz, 2004) but also to become alienated, dehumanized and dislocated (Turkle, 2011; Locke, 2000). According to the research of Ivan Illich (1973), a prominent philosopher of technology and a social critic, the tools that each society has is crucial to the character of its existence. A tendency might exist but the tools that a society obtains could aid or act as an obstacle to its prosperity.²⁸⁹ This is why it is very important to examine the potential that a tool of everyday life offers.

In the realm of social media, Adam, as a blogger, explains why he is fond of writing on his blog, explaining that it is significant for him to be acknowledged by *his people* but also to make his statement to the world, even if he is not sure that he will be heard.

Being connected to the world by contributing and having awareness of the bigger picture; being part of the global world, the physical world, but also leaving his mark upon his territory were significant parts of prosuming practices in both domains.

Differences

Whereas prosuming practices in both domains share basic characteristics of connectivity and communication, there are some significant differences.

One of the differences involves the process and the distribution of information. Whereas in food prosuming practices there is the succession of an ephemeral narration, in the realm of social media network systems information is usually distributed in data streams. According to Lev Manovich (2001), the computer age brought with it a new cultural algorithm: reality → media → data → database and data index (Manovitch, 2001: 224-225). Manovitch illustrates his explanation with the example of the *Library of Babel* by Luis Borges (1998). In his novel, Borges (1998) describes a library full of books in many codes and languages that contain the past,

²⁸⁹ In his treatise "Tools of Conviviality", (Illich 1973) analyzes the significance of creating tools that guarantee the right of people to work with independent efficiency.

the present and the future, all information needed exist in the library of knowledge. The glut of information and its arbitrary distribution confuses the user. This reminds us of the term *ambient exposure* used by Reichelt (2007) to describe the surplus of information provided in social media about its users. In the same line of thought, Turkle (2011) describes the glut of information that is provided by users on social media accounts. This kind of information is often different to that which would be revealed in a face-to-face interaction. Social media users share information for themselves and, at the same time, create trails of their interactions. The obligation to cope with all the information created tends to create an overwhelming feeling that is well covered in the literature. Data are at their disposal to visit and reuse. This is a significant difference between the ephemeral communication in the realm of food prosuming practices and the broadcasted communication of the social media realm. This difference, though, is reduced in the case of video broadcasting and point to point communication.²⁹⁰

One other difference is the apparent potential for communication. In the realm of social media, in most cases everybody seems to be *always on* and *always available*. On the contrary, communication through food prosuming practices are more or less fixed and scheduled around the day.

One last difference that changes the frame of connectivity in the two realms is participation, the audience that is involved who alters the level and the extent of connectivity. In food prosumption it is clearer. In most cases, participants are aware of the occasion, the host, the other participants and the characteristics of the place in which prosuming takes place. In the realm of social media, it depends upon the platform used and the actions made by the user. Connection is established through information that could be either passively retrieved or interactively communicated.

To sum up, both food and social media prosuming practices share basic similarities regarding the concept of connectivity. In both realms, prosuming

²⁹⁰ Pointed communication and sharing within a collaborative production were experienced by two of the interviewees as a task. In both situations, there was an instructor and a student. In the first situation, both participants cooked the same meal whereas in the other situation only one of the participants cooked.

practices work as communicative tools between oneself, his/her social interaction and his/her environment. At the same time, there are some differences in each domain that alter the frame of connectivity; these variations are related to concepts of participation, availability and permanence.

10 DISCUSSION ON FOOD AND SOCIAL MEDIA PROSUMING PRACTICES

The thesis presented here demonstrates that prosuming practices and activities (making something for one's own consumption), incorporate immaterial values related to normal everyday life and personal wellbeing and are related to self-awareness and sharing, a sense of placeness and belonging. As revealed in the literature reviewed, prosuming practices incorporate values related to trust, intimacy, social capital, self-disclosure, and social presence. Furthermore, it suggests that different processes of prosuming might affect the values mentioned in diverse ways. In particular, food and social media prosuming and their mutual interrelationships have been examined in detail along the lines of the considerations given above.

Relative literature reviewed showed that prosumerism is not a new concept; it was prominent in archaic societies (Toffler, 1981; Douglas, 1996/1970) and ever since. Cultural and social conditions, however, caused interest in prosuming practices to decline after the Industrial Revolution, giving rise to consuming practices which followed and fed the rise of the global market (Baudrillard, 1970/1998: 76; Toffler, 1981; Ritzer, 2007). Recently, though, a shift in mentality in consumer practices has been noticed (Soper, 2007; Sassatelli, 2007; Trentmann et al, 2007) and has brought to surface the active consumer/user (Campbell, 2005), revitalizing the phenomenon of prosumerism - although it may be observed that food prosumerism never stopped being practiced. With Web 2.0 and user-generated content (UGC), digital prosumerism is now on the rise. Today, social media is an everyday activity (boyd, 2008; Toffler and Toffler, 2006), introducing digital

prosumerism as a daily activity. Social media and digital prosuming practices through everyday life challenge pre-established notions of prosumerism as experienced (and established) in the physical realm. Thus, in recent years, an expansion of the phenomenon in both the physical and digital realms has been witnessed (Ritzer and Jurgenson, 2011; Campbell, 2005; Soper, 2007; Sassatelli, 2007; Turkle, 2011; Stiegler, 2011).

In this new environment, the prevailing personal atmosphere-aethersphere and the effect of ubiquitous pervasive new technologies incorporate notions and norms of both physical and digital realms. The awareness of the ambience, the general atmosphere of each époque is shown to be interconnected with values and notions cultivated by issues of everyday life. Today, new concepts such as the ability to be present without *being there* are brought forward and questioned. To paraphrase Lefebvre's quote, "To speak of *prosuming space* (instead of producing space) sounds bizarre ... so great is the sway still held by the idea that empty space is prior to whatever ends up filling it" (Lefebvre, 1991: 15). Along similar lines, McLuhan (2003/1964) recognizes that media can affect us by influencing the ratio of our senses (McLuhan 2003/1964: 67). McLuhan argues that technology and media not only alter us personally, but subsequently also alter issues related to our interdependence. For example, for typography McLuhan (2003/1964) says:

"Typography is not only a technology but is in itself a natural resource or staple, like cotton or timber or radio; and, like any staple, it shapes not only private sense ratios but also patterns of communal interdependence."
(McLuhan 2003/1964: 186)

Thus creating, sensing and consuming is a multidimensional communication process that is affected by technological conditions that respectively affect us and affect and the way that we perceive our environment, what in this thesis is called *spatial sensitivity*. As said by the well known architect Peter Zumthor (2006) in his book "Atmospheres",

"We perceive the atmosphere through our sensibility, a form of perception that works incredibly quickly." (Zumthor, 2006: 13)

Prosuming in the physical and in the digital domain: general remarks

Under the light of Ervin Goffman's frame analysis,²⁹¹ *sharing* has been identified as a central key²⁹² of the concept of prosuming. The identification occurred through the literature reviewed, the research, the analysis and the discussion made so far. Sharing has being found to be profoundly significant in both cases, but approached differently²⁹³ in each domain (physical and digital). These differences reshape the concept of prosumerism as introduced in the digital domain, re-justify its concept and affect the values and tendencies associated with it. The differences are related to issues of sequence, frequency and causality, affecting values and tendencies related to hospitality and intimacy, altering self and spatial sensitivity.

In their everyday life, users of social media network sites tend to prosume in ways that, in physical life, agents would prosume while *in their territory*. The practice of not following a precise recipe, utilizing what is available, reflecting and inventing something on the spur of the moment and improvising seems to be the dominant way of reacting daily in both social media and food prosuming practices. This, though, does not correlate with the fact that the essence of place in the realm of the daily use of social media is different than the one in prosuming practices of food. The essence of placeness in everyday food prosuming practices is defined through the practice of protection and differentiation from the outside. On the contrary, the personal place in social media is defined as being part of the outside. Insideness in the realm of social media is defined and re-informed in its outsideness. Habituation and familiarity in social media seems to shift the perspective of the social. Habituation makes the social more personal and the formal of the public sphere more intimate.

²⁹¹ See pp. 152-3, 158-162, 180-1, 279.

²⁹² Key, in Goffman's horology, is "the set of conventions by which a given activity, one already meaningful in terms of some primary framework, is transformed by the participants to be something quite else" (Goffman 1973: 43-44).

²⁹³ A key does not refer to individual perceptions, but rather to what Goffman elsewhere has called "mutual focus of attention", or "mutual awareness". This kind of mutuality has also been referred to by others as inter-subjectivity, shared awareness, or attunement. See pp. 158-160.

In food prosuming practices, a big difference, unsurprisingly, was revealed when prosuming food alone and when prosuming food and sharing. The differences were observed in the dipole of effort-outcome, evaluation/feedback-result, and the reward system. Whereas when prosuming alone intrinsic values related to self-fulfillment and self-awareness were mostly apparent, when prosuming and sharing, extrinsic values were more eminent. When sharing, extrinsic values related to satisfaction and pleasure, the reward system and feelings of approval or rejection depending upon the outcome were acknowledged more. When sharing, the focus was mostly on the final outcome, the skills the particular recipe required, the time needed, issues of presentation, taking care of the ambience and atmosphere and aspects related to hospitality.

In social media prosuming practices, there is variation depending upon the platform used and the type of user. What seems to be a general tendency, though, is a deviation in the manner of use on a habitual basis and the use in a more random pattern, as well as when it was used for a specific reason. Tendencies and norms *inhabit* in the habituation of the ordinary, the everyday, the usual and the common. The usual and the common are expressed through everyday technology and, therefore, form new norms and tendencies.

In the following sections, the basic concepts that are involved in the process of prosuming in food and in social media practices are highlighted, bringing to the surface these differences and their consequences.

Self-awareness

Self-awareness has been detected in both cases as being of primary importance. The findings of this thesis pertaining to self-awareness suggest that prosuming in both domains (i.e. physical and digital) share significant similarities. Self-identification is shown to be an important issue both in food and social media prosuming practices. Prosuming practices act as a process of identification of one's needs, desires, likes and dislikes, preferences, inclusions and exclusions in both domains.

Literature references, as well as the findings of this research, have confirmed that, in both social media and food practices, self-disclosure (self-expression) in both cases (social media content/food) was apparent and significant. The main difference is that by definition, in the case of social media social presence is more common than it is in food prosuming practices²⁹⁴ (Rise, 1993; Van Dijk, 2012). Whereas in food prosuming there is a clear distinction between the habitual (more personal) and the exceptional (more social), in the realm of social media the habitual is interweaved with the social. The social dimension of social media, as obvious as it may seem, means that users/prosumers in their everyday prosuming practices follow the same patterns of prosuming as observed in the physical prosuming realm when alone or in trusted atmospheres of in which they feel they belong.²⁹⁵ Following this thought, of perceiving one's social place as *home*, self-presentation²⁹⁶ is not as significant as self-disclosure (self-expression). The game of changing personas in the virtual chat rooms of the nineties passed the baton to a habitual, repetitive sequence of highly rewarding self-disclosure and/or to self-interaction and social presence of a more personalized nature (Tidwell, 2011; boyd, 2011).

Sharing in prosuming practices

Social presence and interaction as experienced in social media are interconnected with notions of sharing. The engagement on social media is often called the *world habit* and it appears empowered to transform, rearrange and reschedule the habituation of social sharing. Everydayness is by nature personal, habituated; it becomes *inhabited*, familiar and intimate. Subsequently, both food and social media

²⁹⁴ Nonetheless, when social presence is consciously high (when preparing something in collaboration or when preparing something to share), there are significant similarities in both the digital and physical realms in terms of issues related to self-presentation, gratification and self-reflection).

²⁹⁵ Practices such as improvising, not being goal-orientated and preparing something with little effort are practices that are mainly followed in the realm of food prosuming when alone or when with particularly close friends or family. See p198. In the literature reviewed related to social media, issues of disappointment and fallacies are frequently described.

²⁹⁶ Based on Goffman, self-presentation is an important process when in a social environment. Self-presentation theories have been used to approach self-presentation in the digital domain. See pp. 77-83, 110-118.

practices of everyday life incorporate issues of familiarity and intimacy. In food prosuming practices, a significant way of *bonding* and *bridging* (to use the terms used to define social capital in social media) takes place using food as a medium of social connectivity and mobility. Likewise, social media as platforms of socializing and mobilizing follow the same structure, offering users opportunities to get together, to share posts, moments and events, to cultivate traditions and form new tendencies and social norms.

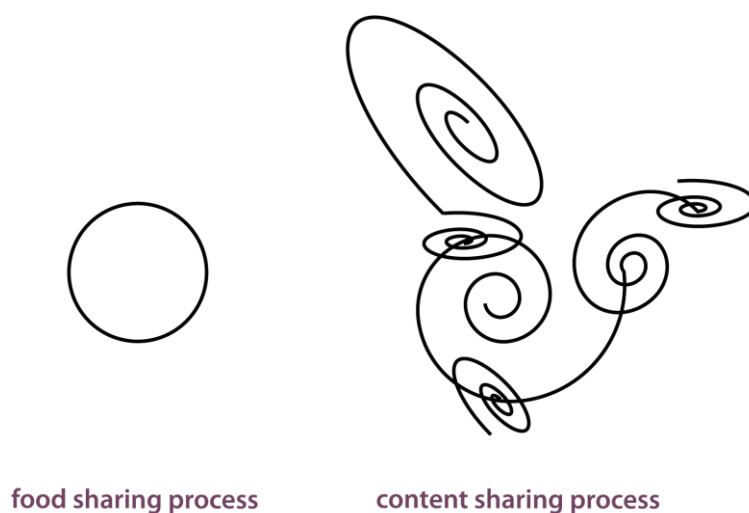


Figure 25. The process of food and social media content sharing as experienced in prosuming practices

In food prosuming practices on specific occasions and times of the year, following customs, family or group traditions, people share meals. The sharing might include storytelling, activities performed during the event and particular types of food preparation. The underlying meanings of prosuming practices when sharing involve cultural, familial and group traditions, rituals, habits, details, smells, sounds, particular foods; thus creating cherished moments and forming and re-forming traditions. As was expressed by all interviewees, the experience is totally different to prosuming alone; interviewees experienced difficulties even attempting to compare these situations as equivalent occasions.

Sharing, the cycle of giving and receiving, the cycle of connection and gratification, is apparent in both prosuming cases (food/social media content) and is of particular importance. Sharing, in both cases, was found to create and cultivate values of trust and intimacy, forming bonds and a better social awareness.

In food prosuming practices, the formation of a circle of people (family, friends, business networks, etc.) with whom one would exchange meals and cultivate high levels of trust and intimacy for different occasions is very common. In the case of social media prosuming practices, the formation of groups within the sharing process is also apparent (exchanging, commenting, following, interacting). In a way, the settings of each social media platform formulate the ways that a user can bound his interactions to his social network, and in a way this is close to the idea of a table setting, where the host arranges the specific setting for the process of sharing.

Habitually, everyday users share content (i.e. update their status, share something of interest, appropriate, follow the impulse and the mood of the moment or react to the impulse and the mood of a message received or just read). Although sharing is apparent, it is only acknowledged as sharing when the sender receives a signal that it has been received. This is a different approach from the one used in the physical realm that affects the process and the mentality of sharing.

Whereas hosting and hospitality are central concepts in both food prosuming practices and in social media content prosuming practices, some differences are revealed. As a guest, one is delighted to pay a visit to an aunt who makes a delicious chocolate cake, for example, in the same way that one is delighted to visit the homepage of someone who one admires and follows to check his/her post and to see what content the host has to offer at any given time. As a guest (invited or not), experiencing the sharing process seems to be of a very similar nature. As a host, though, there seems to be a discrepancy between the physical and the digital realm. In food prosuming practices, the host knows all the guests, arranges the menu, the preparation, the décor, the music, the ambience, puts extra effort into welcoming his/her guests, facilitates the evening, arranges a particular setting of the table and makes the atmosphere friendly, formal or informal depending upon the occasion.

In the digital world, hosting²⁹⁷ and settings are central concepts that have been used as basic frameworks upon which a lot of applications have been built and formulated. An internet hosting service allows organizations and individuals to share content online. A common kind of hosting is Web hosting.²⁹⁸ Lately, there are particular pieces of software that take care of the management of events, organizing all the details required to be a virtual host. The creator of the event includes the event in the software and all the information needed, and the software promotes it, creates tickets, informs the participants with emails and updates, acting as a host. On social media platforms, privacy settings (depending upon the platform used and the particular use of the individual) are tools that follow the same philosophy of appropriation.

It is commonly seen that the platforms alter their settings, offering more or less flexible management of one's own place.²⁹⁹ The main difference still remains in the initial action of the prosuming practices of sharing in social media as an action of inclusion by excluding. Whereas in food prosuming people are traditionally invited to a dinner, in social media, conversely, people are excluded from being somewhere (excluded from witnessing some activities and included in others; there is a variation on the level). This slight difference is important for the quality and the essence of the place in which the sharing practices occur and therefore for the type of relationship that might flourish.

In both realms, sharing is an important issue that involves the formation of bonds, trust and intimacy, cultivating reciprocal feelings of connection and belonging. In social media, is not always obvious or possible to create this. Nonetheless, the need and the urge for the awareness of social capital can be observed in the marginal applications of the platforms that offer it. Such

²⁹⁷ *Hosting*, in the digital realm, was first introduced in operating systems. *Terminal host* signified a computer that provided services to smaller or less capable devices or software that provided services to computer terminals (Warners, 2001: 149).

²⁹⁸ Web hosting providers offer a variety of services to their clients, such as an email hosting service.

²⁹⁹ For example, the *circles* function on *Google+* is built around the philosophy of creating groups of friends with whom one shares particular things. A relatively recent privacy setting on Fb allows users to define the people that they allow to see particular posts that are shared on their pages.

applications are those that claim that one could know who has visited his/her page, or the logistics of the sites that show the locations of the people who have visited your location, etc. In food prosuming practices, the process of sharing could be illustrated by a closed circle. Sharing in social media network systems, though, is not a closed process in most cases. It could be depicted as a multi-spiral synthesis where the starting point is in one's own domain and the succession of it is unknown and, in most cases, untraceable.

A main difference in sharing in the physical and the digital domains relates to its sequence. In every époque, certain types of relationship come to feel natural. At present, we can continuously be connected, communicate and share online through our social media platforms; this is something that technology offers and affords. It becomes the norm. Technology facilitates certain activities and makes them easy. In pre-digital prosuming cultures, prosuming practices and sharing were cycled based upon the season, the period, the occasion, and the environment in which they took place.³⁰⁰

In the physical realm, sharing practices in most cases are exceptional and predetermined. In social media, sharing practices depend upon the user and the platform used. What is the norm, though, is that sharing becomes an everyday activity for most users. As an everyday practice, sharing in social media in most cases is arbitrary; it could either be accidental, predetermined, pointed or general, friendly or formal. In every era, certain ways of communicating and sharing become either sanctioned or socially approved. Scheduling and social customs and tendencies regulate our sociability. Festivals, as social tendencies, are temporary intervals in which families meet up and share moments together. Social media prosuming practices seem to have the potential to follow, challenge, transform or change predetermined social schedules, reregulating our sociability.

³⁰⁰ See "The myth of presumption", pp. 10-15.

Placeness

Environmental awareness and placeness are important to prosuming practices of both food and social media content. Sharing in food prosuming practices is attached to its particular placeness for the process, the outcome, and the prosuming activity itself.³⁰¹ In social media, users seem to follow the same pattern. Following Goffman's (1966: 196) definition of situation as an environment of communicating possibilities, Pearson (2009) and boyd (2011) pointed out that, in social media, users have a spatial sensation through their communicational interaction, contracting settings and arrangements through their use, moving into and through their personalized places of pixels, customs and preferences, moving into their *constructed* world (Pearson, 2009).

In food prosuming practices, settings change depending upon the occasion. A plethora of diverse platforms offer a range of settings for prosuming practices within different contexts. Each platform, however, offers possibilities to each user to arrange his/her environment in a more personalized, suited way via its privacy settings. The difference, therefore, lies in the manner of the use of these platforms.

Often, though, these platforms are used all together, one after the other or at the same time. This brings to mind the surrealist movement and the ambience creations of Constant in his "New Babylon", a constant play and switch of diverse atmospheres that was seen in the chapter on atmosphere.³⁰² In social media, imagination is paramount. The user shifts from the setting of the formal atmosphere of LinkedIn to the friendly ambience of the chat with a friend on Fb, posting a witty thought on Twitter, all the while keeping up-to-date with the day's news and answering his/her business emails. Turkle (2011), in "Alone Together", commented on multitasking under the light of feeling guilty for not being committed to one task and the possible impact of this upon the self. That came also to the surface through

³⁰¹ Most interviewees praised the significance of certain details and the facilities within their homes for their cooking experience; they commented upon the significance of the environment while eating.

³⁰² See pp. 141-2.

the empirical research, indicating a proper way of using technology.³⁰³ This impact is also apparent in the sense of placeness. Multitasking constructs a *surrealistic* personal sense of placeness, a placeness that is simultaneously constructed of diverse personal settings. The boundaries of these settings are often blurry. In many cases, the platforms are integrated. They blend into one another with their characteristic colours, signs, notifications and sonifications. Imagination is on the rise in the process of re-constructing our personal sense of placeness. At the same time, codes and norms related to familiarity, trust and intimacy are re-formulated.³⁰⁴ Subsequently, the sense of belonging is rearticulated within the conditions of the re-constructed personal sense of placeness. Repetition and everydayness create a sense of belonging, a protected, inhabited personal place of the aforementioned characteristics.

This surrealistic, personal, spatial synthesis of social media accounts reminds us of the sensory journeys that one takes when eating, smelling or preparing food. Proust's Madeleine is one example often used to initiate a discussion around senses, memory and imagination. Taste journeys create and recall impressions; often act as a reactive process of informing, reminding and connecting ourselves to the world literally and metaphorically, connecting us spatially, emotionally and socially. In the same line of thought, social media is like a sensory trip through the personal world of our minds, experiencing our personal world's atmosphere-aethesphere. And although the personal prevailing atmosphere of digital prosumerism is a mosaic, a synthesis of diverse, pervasive atmospheres, most interviewees experienced it in unity, as expected when experiencing a place of belonging in the private sphere. As has been stated and presented, the undetermined nature of the *personal place* in social media might involve and cause issues of inconsistency, illusions, disappointment, misunderstandings, misuse, deceit, disorientation and discontinuities.

³⁰³ See pp. 227.

³⁰⁴ For example, repetition is very important in building trust in the social domain. Repetition often replaces the non-verbal communication that in face-to-face communication settles the potential and the structure of the communication between the agents (Goffman, 1966).

Place, as seen in social media, is often understood and appreciated as being personal due to the presence of a guest. A guest, in the physical realm, is usually considered to come from the outside, but in social media guests are often already inside; they are inside *the users' world*, as the interviewees called it. In this respect, in social media the personal place is considered to be a self-world and, in this respect, users could be considered to be self-citizens. Kate Soper and Frank Trentmann (2007) introduced the term *citizen-consumer* to explain the new tendencies of consumer practices at that time. What was apparent in their approach was the hedonic reward aspect of consumerism as cultivated in the concept of the citizen-consumer.³⁰⁵ Following this line of thought, in the everyday use of social media platforms, the self-citizen prosumer is also acting in manner not dissimilar to a hedonic reward system, following certain tendencies in order to help his/her *self-world*.³⁰⁶ In the new framework of digital prosumerism, *self-citizenship* is emerging.

Wellbeing and prosumerism

In the literature (Gauntlett, 2011; Charny, 2011; Xie and Troye, 2007), prosuming practices have been connected to an enhancement of happiness, wellbeing and prosperity.³⁰⁷ In digital prosuming practices, this connection is not made clear by the literature review (Turkle, 2011; boyd, 2008; Shelter, Kuo et al, 2009) in which academics tend to have contradicting views, in the research conducted. The connection of digital prosuming practices to the enhancement of wellbeing is confirmed as far as goal-orientated prosuming practices are concerned, both in the literature review (Kuo et al, 2009) and in the research, where it this was found to

³⁰⁵ For example, consumers believed that being a vegan and making appropriate consumption choices could eventually save the world. Therefore, their consuming practices were geared towards becoming ideal citizens of the world. Similar thoughts acted as a hedonic reward that prompted certain consumption choices and excluded others.

³⁰⁶ Many users would post prompts towards particular actions or participate in actions that would aid friends, acquaintances, or groups.

³⁰⁷ The warmth of feeling and atmosphere of a family dinner is of importance in the sense of wellbeing (CASA, 2010), but cooking also incorporates values and cultural issues; it is a moral process, an imaginative transformation from raw to cooked, a process of taming and domestication (Lupton, 1996: 2): "it is an act (cooking) so magical that one remembers the strange kinship between cookery and witchcraft" (Fishler, 1988: 284).

derive from blogging or point to point communication activities, such as using Skype. As indicated by the literature review on wellbeing and prosuming practices, and revealed by the findings of the phenomenological research conducted on both food and digital prosuming practices, experiencing prosuming practices through goal-orientated actions is connected to personal wellbeing. Layard (2006) and Csikszentmihalyi (1997), among others, advocate that goal-orientated actions are interconnected with subjective wellbeing and happiness. Approaches of this nature in the digital domain of social media could be considered to be activities that are also flourishing, such as the foundation of online self-help groups, organizing particular events, communicating a specific piece of content to specific recipients, point to point communication, and so on.

The perspective of habitual creation and its potential is by definition righteous, promoting moral issues, but its efficacy depends upon the way it is practiced – an idea also expressed by Aristotle through his view on habituation.³⁰⁸ Approaching art in an Aristotelian definition - the art of making (*techne*) – prominent educator Melita Sidiropoulou³⁰⁹ (2011) argues in her PhD thesis that good arts incorporate moral issues and may cultivate morality (Sidiropoulou, 2011: 33). The present thesis suggests that different processes of prosuming practices might affect the values incorporated in diverse and varied ways.

Self-world love

As seen so far, the habituation of prosuming practices in the physical world is often related to immaterial values of trust, solidarity and self-gratification. Consequently, it is no surprise that certain habitual social media digital prosuming practices incorporate these same customs and values. These values are re-informed in the new conditions of the digital landscape, forming the new framework of digital prosumerism.

³⁰⁸ See pp. 96-98.

³⁰⁹ Sidiropoulou (2011) argues that good arts may contribute to good morals, advocating that good art has the capacity to influence morals in a positive or negative way since it incorporates moral issues itself.

Self-world yearns for the characteristics of a personal place, a sense of belonging, a sense of comfort and homeliness. The research conducted for this thesis suggests that groups, communities and events enhance social capital, social bonding and social bridging, cultivating a sense of belonging and all the values that it incorporates (trust, intimacy, etc.). This urge is expressed dynamically through the innumerable social movements, groups and events that are organized using the platforms of social media. These groups are often related to events that take place in specific places and for specific reasons. Groups are often goal-orientated with regard to issues of the self-world, and/or they often bridge actions of solidarity between the digital self-world and the physical world.

Positively speaking, the *self-love* as described by Adam Smith (1776) is transformed into a *self-world love* where the *invisible hand* of the market is becoming the *invisible hand* of the self-world. It seems an inevitable consequence, then, that the habituation of digital prosuming practices emerges with the flourishing of practices and actions related to immaterial values such as solidarity, compassion and collaboration. The self-love of Adam Smith in the ethos of prosumerism is transformed into compassion, solidarity and collaboration; the generalized *others* become the generalized *elsewhere*. In the new digital prosuming ethos, prosuming practices involve *voices*, information and awareness of the generalized others and the generalized elsewhere. The awareness of the larger frame informs its smaller counterpart.

The new norms and tendencies of the digital domain penetrate into everydayness, as well as scientific research. The changing sense of self, the changing essence of place, and the changing form of sharing challenges the notion of citizenship and has dynamic potential to transform society and our cities.

The rise of *glocality* introduces new senses of place and identity. Self-world challenges the concept of the self and of the world. Today, the hearth of our self-world is simultaneously the hearth of our home and the hearth of our city. The hearth of the ancient Greek and Roman cities that was both in cities and in houses appears to be united in the hearth of our self-world our inner-city.

11 CONCLUSIONS

This thesis has placed particular emphasis upon prosuming practices of everyday life and habituation. The phenomenon of prosumerism, as shown by the literature reviewed and the empirical research conducted, involves and affects issues and norms related to issues of spatial sensitivity and self-awareness. The review of present and past concepts, but also the findings of this study, highlight a new ethos of ever-existing prosumerism. Ethos³¹⁰ by definition brings ethics alongside everydayness and habituation. Habits are second nature,³¹¹ as Aristotle expressed 2,500 years ago. Social media has been described as the global habit of our times, a habit that cultivates a *second nature*, influencing the values and norms involved. It appears that digital prosuming practices reintroduce the concept of prosumerism, challenging the previously established notions and values involved in cultivating a new ethos of the phenomenon.

In everyday digital prosuming of social media content, the very concept of personal space is challenged. Privacy and the concept of home is reconsidered under the light of the social. In the empirical research, it was identified that whereas social media incorporate public issues of spatial awareness, everydayness familiarizes the notion of private-public and makes it much more familiar, and as private as one's home. As such, in everyday digital prosuming practices of social media, agents tend to follow techniques and practices mostly accommodated in food prosuming practices of everyday life.

Under this light, during the phase of creating and using content in the social media domain (i.e. digital prosuming), activities and practices of self-presentation and self-reflection are familiarized through the repetition of everyday life. The

³¹⁰ See pp. 95-97.

³¹¹ See pp. 99-200, 276.

nature of the exceptional sharing often seen in food prosuming practices, in the case of prosuming of social media content, involves qualities of everydayness, reintroducing the associated issues of hospitality, the characteristics of offering a gift as well as the values and essences related to insideness and the metaphorical openness of the self to a potential audience. Sharing with an audience in food prosuming incorporates a high level of effort and the anticipation of a satisfactory result. In social media content prosuming practices of everyday life, sharing as an everyday phenomenon loses the exceptional nature of *the occasion*, and is transformed into an everyday private-public event of exchange. Everyday sharing in the digital domain is found to contain the characteristics of food prosuming in everyday life. In this respect, self-identification and self-projection through the process of creation via personal choices are apparent in all prosuming practices. At the same time, though, issues related to the potential audience involved (such as self-presentation, self-projection and self-reflection) interact. Subsequently, digital prosuming practices as an exchange incorporate issues of self-presentation, self-projection and self-reflection in an everyday interchange of choices and actions of self-identification.

What is very interesting and unique in social media content prosuming practices is the non-deterministic nature³¹² of sharing. This is something totally alien to sharing practices as experienced in the physical domain to date. Sharing involves issues of self-projection. The creator projects himself in his creation and in this way he/she offers a part of him/herself through the *thing*, as Heidegger would put it. In the digital domain, sharing of content acts in a multi-spiral way, making the process difficult and in most cases impossible to follow or be fully aware of. In this respect, self-projection occurs in a nondeterministic way. In the process of sharing, self-reflection occurs through the reaction of the recipients. In the everyday digital prosuming practices of content in social media, the model of mechanism of self-reflection operates as though bringing the user between two mirrors. The reflected

³¹² Within this general frame, there are variations depending upon the personal use and the characteristics of the account.

idols are instantly multiplied and the user is unable to follow and be aware of all of his/her reflections. The user may be incapable of fully perceiving the reflections, but at the same time he/she receives the general feeling, the mood, of his/her multiplied self-reflection as it is reflected within the multi-spiral process of self-projection. In this respect, the user is not actually prosuming content, but he/she perceives his/her personal atmosphere-aethersphere.³¹³ Due to the non-deterministic nature of social media aetherspheres and the difficulty of identifying all the variances involved, there is plenty of room for trolling,³¹⁴ misinterpretations or fallacies, but also misunderstandings, frauds and misuses. Aetherspheres by definition are not precise, since they are perceived in action. In the case of social media, aetherspheres are even more mobile since mobility is an everyday phenomenon through the ubiquity of highly portable digital devices. The aethersphere of social media accounts are interwoven into everydayness, moulding and creating the aethersphere of the fused contemporary reality. From a phenomenological perspective, social media accounts have a certain character, *an identity* – that they are authentic yet impossible to identify and fully define due to the fact that they are constantly different;³¹⁵ as Relph (1976) says, the *identity of* ³¹⁶the place goes beneath the level of conscious awareness. The contribution of the user to the *patial identity* of his/her account is important but definitely not decisive since he/she is one piece of a mosaic of attributes and component parts. The *genius loci*³¹⁷ of the social media accounts are vivid, mobile, constantly changing, colorful, inhomogeneous but both self- and heterogeneously defined (Androulaki and Lee, 2013).

³¹³ See pp. 119-121, 134-141, 146.

³¹⁴ The Oxford Dictionary defines this phenomenon as follows:

Troll:

[informal] submit a deliberately provocative posting to an online message board with the aim of inciting an angry response: if people are obviously trolling then I'll delete your posts and do my best to ban you [with object] :you folks taking this opportunity to troll me, you really need to reassess your values Available from:

http://oxforddictionaries.com/definition/english/troll--2?q=trolling+#troll--2__4

³¹⁵ This reminds us of Heraclitus's apothegm: *everything flows and a river can never be the same*.

³¹⁶ See p125, 128, 283.

³¹⁷ See pp. 120-133, 140-147, 283.

Therefore, a deterministic approach to the interactions made on social media accounts is difficult to identify between the user and his/her contacts, but is easier to identify between the user and his/her personal audience, his/her personal community, his/her *self-world*. In this respect, in everyday prosuming practices of social media content, private space could be perceived as an *inner-city*³¹⁸ where the user, the digital citizen, obtains an everyday action and interaction. In the inner-city the openness of the digital-citizen comes from the outside.³¹⁹ The city informs the digital-citizen, triggering his actions that subsequently cause the interactions of his cohabitants. The inner-city could be described as a place that follows the characteristics of the model of the cave.³²⁰ The inner-city is a place in which the user is both a part of the *outsideness*³²¹ as experienced in the cave (the place where the user expresses him/herself and experiences the actions) and the *insideness* (the place where the comprehension of the actions takes place). Therefore, the openness occurs in and through the protected outsideness. The model of the cave could be illustrated as an inner yard without houses on its perimeter, or a city square without surrounding buildings, or a market place without stoae at its edge.³²² These considerations can be extended, for instance, when designing a residential complex; what is of importance (among other considerations, of course) is the privacy of each house and the ability to avoid unwilling sharing, intrusions of privacy. The potential for inhabitants to willingly participate in communal activities could take place in communal indoor and outdoor spaces. In the model of the cave, the houses

³¹⁸ The term *inner-city* has been used because it is personal (therefore *inner*) and at the same time it is communal (therefore *city*). The term so far has been used to describe the inner part of a metropolis and more often the lower-income residential districts that can be found in the city centre of a metropolis and nearby areas (Harrison, 1995).

³¹⁹ See pp. 274-276.

³²⁰ See pp. 274-279.

³²¹ See p146, 245, 276, 285, 302.

³²² An architectural typology; portico, roofed colonnade; stoae were used for storing goods and usually surrounded the marketplaces (agora) of large cities. Stoic also derives from the word stoa since the lectures were held outdoors under the striated shadow of a stoa.

and the stoa are integrated into the cave, but still the potential for *intrusion*, however, seems to exist and, in many cases was expressed as a threat.³²³

The mythos of prosumption incorporates a sacrificial nature³²⁴ that is derived both from the myths of ancient civilizations but also from practices of life in primordial societies. Briefly, this sacrificial nature lies in the gratification of the prosumers to a higher power. Tribute is paid through sacrifices by offering, in most cases, the best part of the goods to this higher power. Such sacrificial tendencies can also be identified in hospitality and sharing processes, where the best service is offered to the guests.³²⁵ These tendencies were also shown to exist by the interviews.³²⁶ Prosuming practices of sharing, therefore, encompass a sacrificial nature that dictates the devotion of extra care and effort, an effort to express gratitude but also to win the goodwill of the higher power. The sacrificial nature of the offering in prosuming practices reveals the satisfaction of the creator in terms of his/her role as a creator, consumer and donor. Today, food prosumption practices of sharing follow this tradition. In social media content prosuming practices, though, everydayness alters the sacrificial nature of sharing. Everydayness and repetition causes the sacrifice to lose its exceptional qualities. The triviality of everydayness diminishes the effort that is usually required for something to be exceptional; it becomes a common everyday practice. Sharing, in social media content prosuming practices, becomes trivial. The sacrificial nature of the offer of something that one has tried for, something that is exceptional, meaningful to its creator who is nevertheless willing to offer it, to *sacrifice* it, it loses all of these qualities due to everydayness and the lack of a clear aim involved in the sharing. This brings to mind the seven deadly sins as expressed by Mahatma Gandhi, and especially that of

³²³ Thomas, a 30 year-old active user, for instance, described his preoccupation with the idea that his girlfriend was “spying on his life”, as he put it.

³²⁴ See pp. 10-15.

³²⁵ In ancient Greece, this custom involved guests and strangers. Since strangers were considered as being sent by or under the protection of the gods, or even disguised gods themselves. See pp. 287-8.

³²⁶ For example, Mary, a very hospitable young lady in her 30s, said, “ I have noticed that there are two types of hosts, those who give the best parts to the guests and those who don’t care, I am in the first category.”

pleasure without conscience and worship without sacrifice (Covey, 1999: 87-93). These two apothegms³²⁷ could be applied to the lack of a clear aim in sharing and the lack of effort and will to offer something that it is meaningful, and that therefore has a sacrificial nature for the donor.

Of course, everything depends upon the individuals' own personal ways of use, yet, as Sherry Turkle says, every époque has some tendencies that appear to be normal (Turkle, 2011). This thesis attempts to find the tendencies involved in the notion of prosumerism as experienced today. Therefore, the research has focused upon the potential offered by ubiquitous modern technology and the mediums themselves, rather than typological issues regarding different ways of use.

It has been made clear that in everyday life,³²⁸ new tendencies and norms cultivate morals in specific ways, create new ethical codes and therefore mold new ethos of the values involved. The deterministic, sacrificial nature of sharing as experienced in food prosuming practices is definitely not apparent in the everyday sharing practices of social media content prosuming.

As we have seen, exceptional, specifically-aimed, guided actions are interconnected with issues of satisfaction, happiness and wellbeing.³²⁹ In this respect, the lack of any sacrificial nature in digital sharing prosuming practices of social media content in everyday life could progressively affect the sacrificial nature of sharing, diminishing the exceptional nature of (privately initiated) sharing in prosuming practices to a repetitive action of a more private-public nature, with a potential impact upon issues related to wellbeing and prosperity. This thesis suggests that it is worth reconsidering and empowering the deterministic nature of sharing in the digital domain. A more precise proposition, taking into account the essence of the digital-citizen and the high awareness of this citizenship, would be to use social media as a lever in order to create specific actions, to enhance and

³²⁷ Gr. ἀπόφθεγμα something clearly spoken, a terse saying,

³²⁸ See pp. 91-116.

³²⁹ See p10, 56, 266.

strengthen the sense of being into an inner-city in integrated (physical and digital) everydayness and events of a public character .³³⁰

In concluding this journey, a big *thank you* should be addressed to *food and social media* for being two social mediums, two socially and personally-rich platforms that offer the opportunity for the character of place and the way that it is perceived by our fused selves today to be researched, studied and analyzed. The comprehension of place as being an inner-city, as discovered from the social media content prosuming of everyday life, offers great potential but is also open to misuses and malpractices in terms of development. It is part of our duty and powers as scientific and academic communities to contemplate these issues, analyze them and draw useful directions for the creation of healthy welfare societies of solidarity, compassion and common aid as found in the societies of the past where prosuming practices were, indeed, part of everydayness.

Contemporary everydayness is interwoven with the digital and the physical realm. The potential offered in both domains are fused, cultivating and molding new ethos and norms. Being aware of the impact our everyday actions have upon our personal and social wellbeing and welfare offers new dimensions and opens new horizons. Food prosumerism is acclaimed as bringing prosumers closer to production, making the prosumer more aware of the food chain and more conscious of their actions in relation to the ecosystem that they are part of. In this respect, food prosumerism helps prosumers realize the reality of their place in the bigger picture of the global ecosystem, an ecosystem of mutual cooperation and multiple complex interrelations. It can also be claimed that digital prosuming of social media content offers the potential for digital-citizens and their inner-cities to realize their position in the bigger picture and their true place in the digital world, bringing them closer

³³⁰ It must be stated that actions such as these are popular in the social media domain, justifying the suggestion made. However, the success of these actions could also be explained by following the thread stated above. Few examples of many are Priority O2 Moments, a social media platform that informs its users about local offers and services: <https://www.o2priority.co.uk/local/>. Yelp is a local business directory service and user review site with social networking features. Yelp works with the contribution of the user's opinion and reviews over a wide range of businesses indexed through location: www.yelp.com.

to the information chain, helping them to acknowledge their interconnection with other digital citizens, their contribution to the information chain, but also their impact upon the moods and mindsets of themselves and their co-travelers and thus potentially creating aware and sensible citizens. The food chain as an information chain is an extremely complex mechanism, where all parts are cooperating significantly. As shown, the aetherspheres of social media currently appear complex and blurry, difficult to identify. Complexity, though, could offer the potential for an intelligent mechanism with quick reactions, responding to requests, cultivating solidarity and the cooperative nature of the societies that of the past where prosuming practices were, indeed, parts of daily life. (Androulaki and Lee, 2013) As it is written in the Bible, emphasizing the power of the parts, "The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field" (Matthew 13. 31). The initial material, seeds in food and content in the digital domain, are of prime importance. Prosuming practices in the two respective domains offer the opportunity for prosumers to realize this and try for the better.

As a concluding remark, it is worth mentioning the major restrictions of this research and also bring to the surface potential future directions. As is frequently the case in the frame of phenomenological types of research, time was one major restriction; another restriction relates to the engagement of the participants and the interviewees and to the accuracy of the data received. Explicitly, in terms of directions for future research one aspect revealed but perhaps underexplored (mainly due to time restrictions) was extensive research into social media content prosuming by so-called "digital natives". In this research, emphasis was put on the identification of the basic components of food prosuming and their corresponding expression in the digital domain. In food prosuming, the spectrum of interviewees covered a wide range of ages and occupations, but no significant differences among the different groups have been revealed. The data gathered from the questionnaire was illustrative of this issue. In the case of social media content prosuming, however, with regard to age, a notable (though not explored to any great extent) differentiation was observed. Thus, after having acquired a first approach to the

values and notions involved in the digital domain through the literature review and a rather small sample of interviewees, future research could continue. The next step would be to explore these issues in depth in different target groups. Testing the results in different target groups could draw conclusions about the situation of the phenomenon of prosuming today and place us in a position to draw directions and suggest future solutions. This angle of research could fit nicely into the ongoing interdisciplinary research about the digital natives. The specific direction of using prosumerism as an investigational tool is an area that has not yet been explored.

Another aspect that would certainly be worth researching regards actions that follow prosuming practices. In this thesis we have mostly addressed issues related to the motivational mechanism and the actual prosuming activities. It is worth studying the behavior of the agents towards waste and products that are produced and not *freshly* consumed. This angle of research could enrich the ongoing research on issues of sustainable design and sustainability concerns related to social practices and tendencies.

The high awareness of the private-public revealed in this thesis may also be worth future attention. A research aim could possibly be geared towards better understanding the consequences of this notion and its impact upon the notion of the public spaces in general and their specific use. It is worthwhile researching the motivational mechanism of activities, starting with social media accounts and their relationship to physical public places, and further researching users' engagement with physical and *digital places*. Can the increasing awareness of public issues of the so-called "digital-citizens" and "digital-natives" engender an interest in public matters within physical life, and what shape would this expression take? This research direction could follow and enhance existing research on local internet practices, local communities, their interrelation and potential evolution.

It can be posited that through the review of the academic literature, but also from the findings obtained, this thesis highlights the fundamental importance of prosumerism on a social and personal level, especially today, and calls for further detailed study of the phenomenon in order to further analyze the material and

immaterial attributes involved and/or their effects on social and/or personal levels, and to identify new future directions that utilize the knowledge and notions revealed.

APPENDICES

1 Notes for participants

University of Edinburgh
School of Arts, Culture and
Environment



NOTES FOR PARTICIPANTS

This interview is conducted for the purpose of a PhD thesis held in the University of Edinburgh at the school of Arts Culture and Environment. The research is on the area of environmental and behavioral studies and uses food as an investigational tool. The interview is consisted by a talk and a questionnaire about food habits and preferences. The interview will be recorded for transcription reasons. The overall process will take approximately one hour.

Thank you for your contribution,
Kind Regards,
Maria Androulaki

2 Consent form

University of Edinburgh
School of Arts, Culture and
Environment



INSTRUCTIONS AND RESEARCH CONSENT FORM

In the following interview, we will have a discussion about everyday life and especially about food practices and new media. The interview includes a questionnaire form as well. The entire session should last approximately one hour and a half. The process will be recorded for transcription reasons

I have freely consented to take part in a scientific study being conducted by Maria Androulaki.

2. There are no known risks associated with your participation in this study
3. You are free to discontinue your participation in the study at any time
4. Your participation in the study will be treated in strict confidence, but the general results may be made public in a scholarly journal and/or presentation at professional conferences or seminars.
5. At no time will you be identified in any of these media. Your privacy will be protected to the maximum extent allowable by law. Within these restrictions, results of the study will be made available to you at your request.
6. The experiment is not designed to help you personally; the investigators hope to learn about the process and the properties of personal identity and self expression sets.
7. You may request a copy of this form.
8. If you have any questions about this study, please feel free to ask the researchers now or at any time in the future. You can address future correspondence concerning your participation to M. Androulaki via email: M.Androulaki@sms.ed.ac.uk.
9. If you have any questions or concerns regarding you rights, or are dissatisfied at any time with any aspect of this study, you may contact—anonously if you wish—Dr. Martha Whiteman in person at 7 George Square, by phone at 0131 650 3317, or by email at M.Whiteman@ed.ac.uk.

By signing below, you are indicating that you have reviewed the consent information and voluntarily agree to participate.

Printed Name:

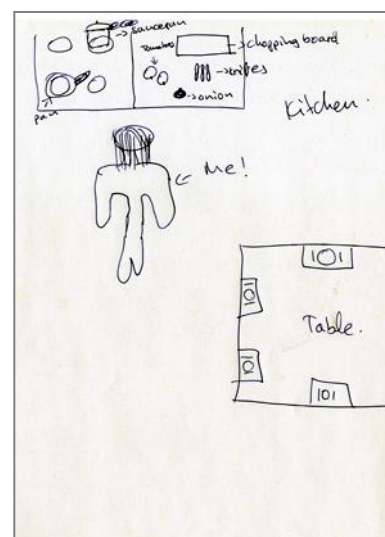
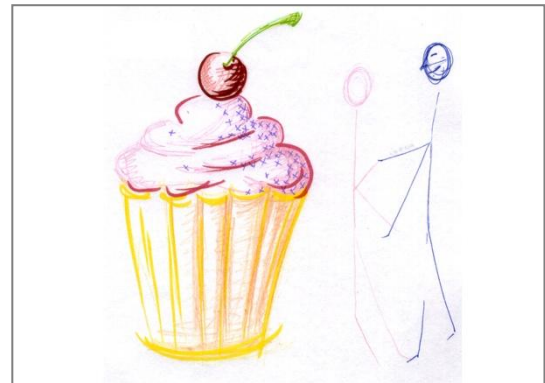
Signature:

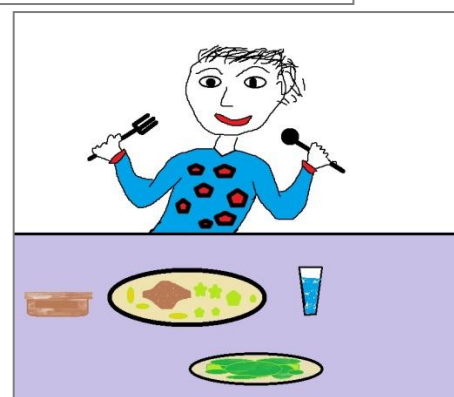
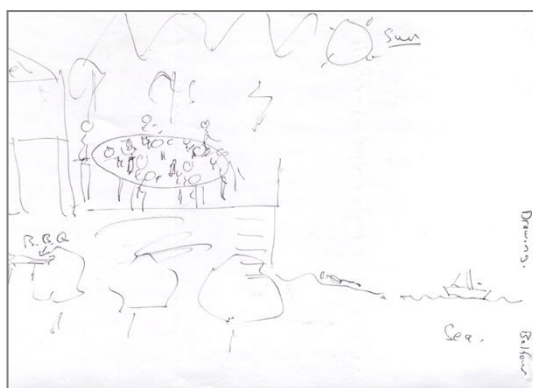
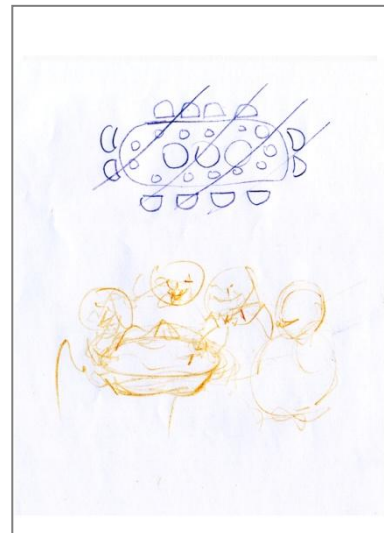
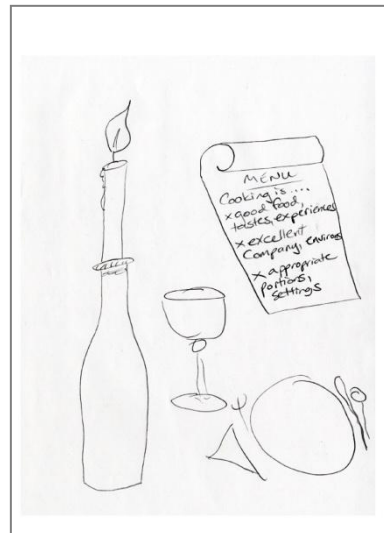
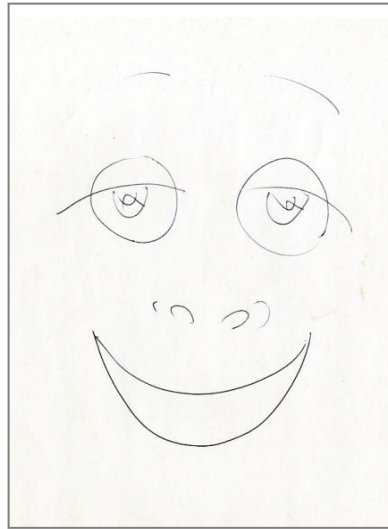
Date:

3 Food and me

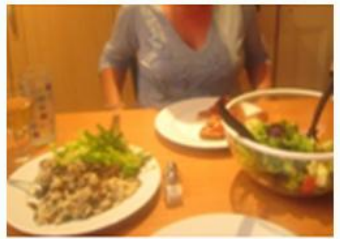
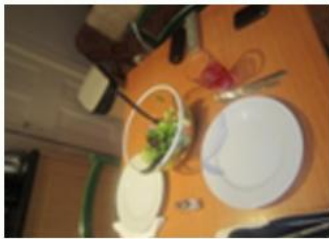
After the end of the interview the interviewees were asked to make a drawing under the title "Food and me". The task was optional, so 17 out of 30 completed the task.

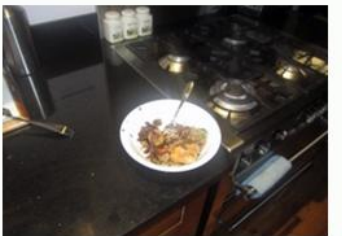
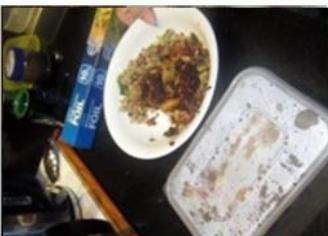




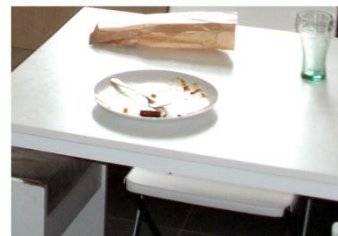


4 Photos of the participants' food prosuming practices









5 Questionnaire

Culinary activities

Scale 1-5

1. *disagree*

2. *rather disagree*

3. *no opinion*

4. *agree*

5. *completely agree*

I cook therefore I am

1 2 3 4 5

I know what I want to cook

1 2 3 4 5

I am what I eat

1 2 3 4 5

After eating I feel satisfied

1 2 3 4 5

I know what I want to eat

1 2 3 4 5

I enjoy eating what I have cooked

1 2 3 4 5

I find eating by myself relaxing

1 2 3 4 5

I am what I cook

1 2 3 4 5

After eating what I have cooked I feel satisfied

1 2 3 4 5

I find eating with others relaxing

1 2 3 4 5

Food preparation involves making careful choices

1 2 3 4 5

What I cook for friends it *'feels'* good.

1 2 3 4 5

I like experimenting in the kitchen

1 2 3 4 5

I define myself through my cooking

1 2 3 4 5

When I eat what I have cooked I feel better and/or healthier

1 2 3 4 5

I define myself through my posting on the net

1 2 3 4 5

I follow a daily eating routine

1 2 3 4 5

What I eat has an influence on the others

1 2 3 4 5

What I eat *feels* right for me

1 2 3 4 5

Cooking is a daily activity for me

1 2 3 4 5

When I cook for people that I don't really know I don't really care about the result.

1 2 3 4 5

I don't really care about what I eat

1 2 3 4 5

The food that I prepare for myself *'feels'* good

1 2 3 4 5

I enjoy preparing my food

1 2 3 4 5

The more I cook the better I get

1 2 3 4 5

After cooking I feel satisfied

1 2 3 4 5

I am what I cook and then I eat

1 2 3 4 5

I only eat to satisfy my hunger

1 2 3 4 5

The place that I eat has an influence on my appetite

1 2 3 4 5

I read cooking texts quite often

1 2 3 4 5

I eat what is best for me

1 2 3 4 5

I don't really mind whether I make my food or not

1 2 3 4 5

Eating right is a daily issue for me

1 2 3 4 5

When I eat what I have prepared makes a difference on my eating experience

1 2 3 4 5

My food habits are influenced by my beloveds and friends

1 2 3 4 5

Preparing my food has a positive impact on the quality of my everyday life.

1 2 3 4 5

When I eat what I have prepared it tastes good.

1 2 3 4 5

Preparing my food is fun

1 2 3 4 5

When I share with others the food that I have prepared I feel nice

1 2 3 4 5

I tend to share with others tips of my best dishes

1 2 3 4 5

Most of the times I follow what is best for my diet.

1 2 3 4 5

Cooking for others makes me feel stressed.

1 2 3 4 5

I feel committed to the social network systems I belong to?

1 2 3 4 5

Preparing my food takes time

1 2 3 4 5

On the net, I tend to share my thoughts and activities with people that I know

1 2 3 4 5

Cooking for me has an impact on my mood.

1 2 3 4 5

When I cook for people that I don't really know I am more careful on the process of cooking.

1 2 3 4 5

I cook what is best for me

1 2 3 4 5

The place I am eating makes a difference on my eating practices.

1 2 3 4 5

What I cook for friends it tastes good.

1 2 3 4 5

I like receiving comments about my cooking.

1 2 3 4 5

Cooking is a complicated activity

1 2 3 4 5

I know what I should eat

1 2 3 4 5

Cooking for others has an impact on my mood.

1 2 3 4 5

Cooking is an easy task

1 2 3 4 5

Scale 1-4

1. never

2.*rarely*

3.*sometimes*

4.*a lot*

I cook for me

1 2 3 4

I upload recipes on the net

1 2 3 4

I get my recipes from the net

1 2 3 4

I share with others what I cook

1 2 3 4

I share tips of my cooking on the net

1 2 3 4

I follow my comments on the net

1 2 3 4

I share my recipes on the net

1 2 3 4

I enjoy sharing food and the comments about my cooking

1 2 3 4

I enjoy improvising while cooking

1 2 3 4

I cook for myself habitually

1 2 3 4

I feel satisfaction while cooking

1 2 3 4

I cook alone

1 2 3 4

On food, I follow my appetite

1 2 3 4

I follow traditional recipes

1 2 3 4

I organize dinners at home with close friends and family

1 2 3 4

I enjoy ready meals

1 2 3 4

I choose what I eat

1 2 3 4

I eat alone

1 2 3 4

I search on the net for diet types

1 2 3 4

What I post influence others

1 2 3 4

The way that I cook is influenced from cooking TV shows and net communities regarding food

1 2 3 4

I enjoy eating in restaurants

1 2 3 4

I share my thoughts about what I cook

1 2 3 4

I share my thoughts on eating habits with others

1 2 3 4

I cook differently during weekends and/or festivities

1 2 3 4

I organize dinners at home

1 2 3 4

I eat differently during weekends and/or festivities

1 2 3 4

I don't like to feel hungry

1 2 3 4

I upload photos of me on the net

1 2 3 4

I take care of my daily food

1 2 3 4

I leave comments on web-pages I am not subscribed to

1 2 3 4

I enjoy eating at home

1 2 3 4

I search the net for nutritional tips

1 2 3 4

I visit specific sites for my basic activities on the net.

1 2 3 4

I find eating amusing

1 2 3 4

I eat what I Should

1 2 3 4

I often find myself wanting to eat something that I don't have

1 2 3 4

I am influenced on my food choices by my friends and beloveds

1 2 3 4

I know what is best for my diet

1 2 3 4

Yes or No

I follow a certain diet

yes no

Have you ever considered of making a profit out of your engagement to social network systems?

yes no

I am active in social media network systems

yes no

Have you ever made a profit out of your engagement to a social network system?

yes no

I check my social network systems every day

yes no

Have you ever considered cooking professionally?

yes no

I am engaged with network communities on the net

yes no

I am part of a food network group, a group or a community related to food and cooking

yes no

I choose what to eat from a wide range of food.

yes no

I need to know what I eat

yes no

I feel better knowing what I eat

yes no

I am an active member of groups/ communities

yes no

Cooking with others influences the way that I cook

yes no

On the net I leave comments to pages or groups that I am subscribed to

yes no

Put the following phrases in an order, starting with the most important for you

I care about.

- What I eat
- Where I eat
- Whom I eat with

When I cook for me the thing that matters most is...

- The ingredients
- What it looks like
- What it smells like
- What it feels like
- For whom I cook

Cooking for me is a

- Physical experience
- Social experience
- Sensual experience
- Personal experience
- Mental experience

When I cook for friends I pay attention more to

- The ingredients
- What it looks like
- What it smells like
- What it feels like
- The environment, the setting

Choose one description that identifies you more accurately

- I am an eater
- I am a cook
- I am both

Fill in

When I cook I feel

When I eat I feel....

When I eat what I have cooked I feel

When I share what I have cooked with others I feel

When I don't know what I eat I feel...

When others eat what I have cooked I feel...

Cooking for others makes me feel...

Being a member of a net community I feel...

Eating with others make me feel...

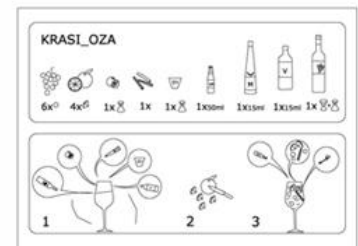
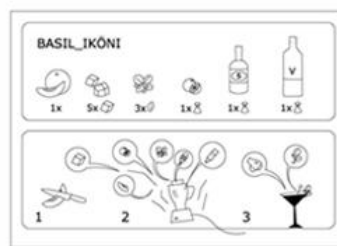
When I eat something that I chose but I haven't prepared I feel...

When I eat at my place I feel...

Thank you!

6 Cocktail partYcipation

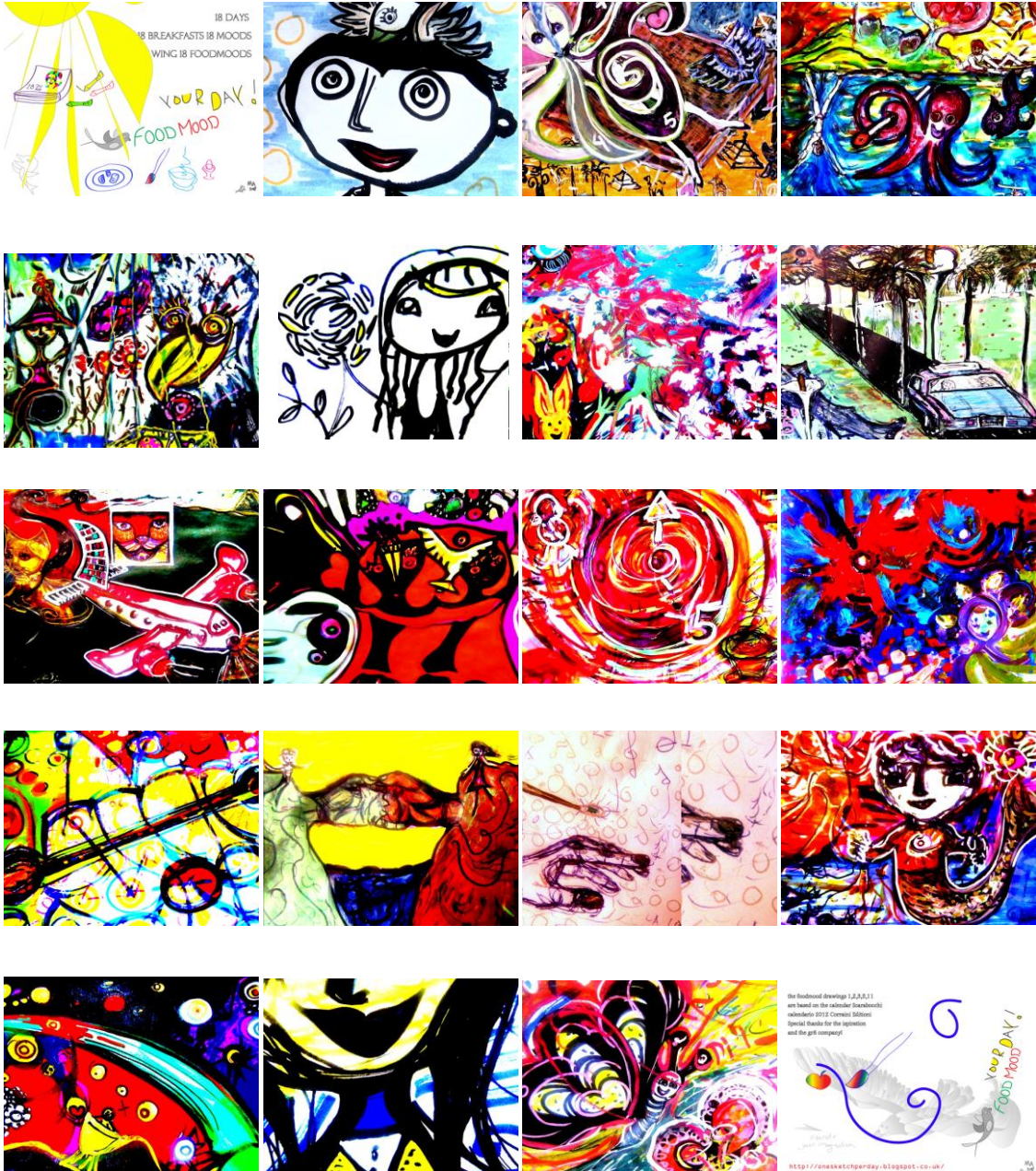
<https://www.facebook.com/pages/-cocktail-partYcipation /220209401375618>



7 Foodmood

Presentation of "Foodmood" at the closing event of Design for food and food for design conference, London, Metropolitan University of London, June 28-29, 2012

<http://www.fooddesign2012.com/#/pechakucha/4563943253>



8 Extended Data Analysis

The analysis explores basic themes of interest that appeared during the contemplation of the data; aspects which reveal similarities and differences in both prosuming activities. The analysis aims to clarify issues of interest using a basic thematology of seven themes. Being guided from Ervin Goffman's frame analysis, the findings and the discussion is established in such a way in order to clarify and outline the implicit rules of both cases (food and social media content prosuming activities) accordingly. Understanding the principles of prosumerism as applied so far in food is the base frame of prosumerism. Testing this frame in the case of digital prosumerism brings to the surface similarities and differences suggesting a possible transformation of the term and the values involved.

At this point, it should be mentioned that as in all popular creative cultures, there are issues and aspects in presuming practices which are character driven. Therefore there are diverse types of prosumers that react in different ways. The aim of this thesis is not to analyze the diverse typology of the prosumers which exist but rather to bring to the surface the conditions and the basic characteristics of prosuming practices in both domains. In the same line of thought there are diverse types of social media platforms that have different characteristics. These characteristics provoke different ways of use and interactions. Issues related to these aspects will be commented on but not analyzed in detail. The purpose of the thesis is not to analyze a freezing view of the social media landscape and the diverse typology of the prosumers created but rather to draw the tendencies, the norms and the dynamic features of concepts related to prosuming practices, issues that involve self identification, spatiality and awareness.

Food prosumerism

The aim of the research is to enable the understanding of prosumerism and to reveal the basic concepts related to it. In order to form a descriptive language of the phenomenon, prosumerism was often correlated to more familiar practices of pure consumption and production. The phenomenon of prosumerism is particularly rich

and multilayered. Just to initiate the conversation the following phrases are responses from the interviewees in the question “Why is it important for you to cook and eat?”

Eve:

because I think it is healthier cooking for yourself and then also I prepare the meal I want exactly (makes a shape of a ball in front of her) exactly the way I want it to be. So, and again relaxation is part of it, like switching off, I can see I get involved with a process of cooking and then I can see the product of it, ... it is therapeutic in that respect ... and then I can actually consume it, you know just after the process of cooking.

Mary:

Maybe a feeling of fullness – you are satisfied, you feel that something is complete; I should eat, I cook, I finished eating which is the whole process completed maybe.

Kate:

Yes, I find pleasure in anything that brings back my equilibrium. I think that it is important to end the day feeling at peace so I like anything that connects me back to that feeling. It is the same with cooking and eating which goes with running!

Aspects related to self-identification and self-fulfillment were of great importance in food prosuming practices. Cultural aspects were revealed as important too. Many of the interviewees associated their prosuming habits to the way they were brought up, family norms and cultural tendencies. Paul correlated his prosuming activities with the way that he was brought up, his home country and his mother.

Paul:

Yes, my mum taught me how to cook, sew, iron, hand wash clothes etc. It is a tradition in India that boys are taught everything by their mums. We were also taught gardening and we would grow maize and corn, potatoes, green vegetables, carrots etc.

One of the main findings that emerged and will be explored in the process was the differences when sharing alone and when sharing with others.

Mina:

If I am making food which is not particularly special it does not take a huge amount of time. If I am making a larger meal or a meal which requires effort and care to put in front of other people then I will allocate more time. But, if it is just for me I just enjoy getting it over and done with really!

Mary:

Not really invent, but add things like coriander with pasta and try different

things. I've never really followed a recipe for me. I only followed a recipe when I'm cooking with friends, or when I'm cooking for others.

Listed below are the seven basic core themes that arose as significant in prosuming practices; issues of identity, sharing, mood shifting, habituation, the significance of spatial characteristics and issues related to connectivity.

Identity and food prosuming activities

From the two radical points of Socrates (469BC-399BC) "Worthless people love only to eat and drink; people of worth eat and drink only to live" to John Walter's (1867-1947) quote "*Too many people just eat to consume calories. Try dining for a change.*" there are a wide range of positions, reasons, preferences and choices that justify and explain diverse approaches but also common tendencies regarding food prosuming practices and identity. In this section we will follow some of the relevant common characteristics that were revealed through the interviews and the reflective tasks on food prosumerism. The following example presents food prosuming practices as a task of self expression, as an extension of oneself and self presentation as a projection of oneself to others.

Mina, a 30-year-old interviewee, tries to cook for herself on a daily basis. Mina is an example that regards food preparation and eating significant for herself but also significant for presenting herself to others. Making food is an important daily activity for her and it becomes an even more important and enjoyable process when sharing.

Mina:

I enjoy very much cooking even if it is only me eating but obviously I really enjoy cooking for friends... I try not to eat outside too much and to cook my own food and have it every day. ... when I have cooked the food ... I think that I am more involved ... because I made it, I am more engaged... and there are more feelings of being happy when people like the food and they eat it or when they praise for example my cooking skills.

Subthemes will follow related to food prosuming practices and identity such as personal and social image, self reflection, self expression, personal taste choice, personalization, placeness and identification.

Being myself. Personal and social image

"Tell me what you eat, and I shall tell you what you are."

Jean Anthelme Brillat-Savarin³³¹ (1755-1826) (Brillat-Savarin, 2009:15)

A common finding in the interviews was the expression of oneself within the prosuming activities of food. Following the line of *I am what I eat* and an extension of it *I eat what I want to be* the participants varied within this frame of self identification through food prosumption. A straight forward connection of prosuming activities to self-identity was expressed by Mark. Mark associated two prosuming activities, cooking and gardening, under the light of self expression and identity.

Mark:

Cooking and gardening is the same thing for me. K. says that in gardening and cooking I even look the same.

On the opposite side Nora expresses her experience of food presuming during a period when was not in the position to prepare something for herself due to personal circumstances.

Nora:

I enjoy eating but it is not always what I would like it is more what I am given.

Q.:

So how does that make you feel?

Nora:

Not as much as myself.

In the same line of thought Thomas connected the way he was feeling with what he was preparing. Even while making a pie he would *feel sweeter*.

Thomas:

I think that sweets make me feel more sweet – they are a little different the sweets.

Thomas acknowledges intimacy in preparing his own food as we will see in the process; but eating good food is still one of his priorities. The awareness of food prosumerism offers Thomas the knowledge that others might cook better than him. In this occasion self-identification is attached to both food prosuming activities and to food consumption.

³³¹ Jean Anthelme Brillat-Savarin was a French lawyer and politician. He gained fame as a gastronome and epicure. He is considered one of the founders of gastronomic essays.

Thomas:

A much greater pleasure is when somebody else cooks. This is weird because somebody might say "but when you cook the pleasure is different because you did it" but for me that is not the case because I know that other people can cook better. So it is like understanding that I can eat better food, I don't need to be an egoist so yes, other people can cook better so for me it is a big pleasure to eat other people's food when it is really good.

Antony referred to his food preferences as being an integral part of his identity and expressed his difficulty to question or alter them,

Antony:

... like I have been thinking for so many years now to stop being a vegetarian but I just can't bring myself to stop being a vegetarian

Following the last approach, related to food preferences and self identification, Cathy argued that in terms of habits, while she very much enjoyed having something different from her customs, she felt it was not *in her natural place of being*. Cathy correlated her choices and preferences with her identity.

Cathy:

... and it was absolutely wonderful and I was so surprised, and I thought oh ... I ought to try things more.. you know ... but I wouldn't for my natural place of being...

Many participants associated food prosumerism with their social image. For instance Kate differentiated her profile in two different social spheres. The one sphere was related to family and hometown and the other sphere to friends and the city where she used to study. These two diverse spheres were associated to two diverse "profiles" related to her food prosuming activities.

Kate:

In St Andrews I was known for my baked goods. At home, no, I am just known for liking to cook and doing it.

Differences in food prosuming practices depending on the occasion and the circumstances were common. These differences were mostly observed when sharing and were relevant to the different social spheres that participants would refer to. In this quote Louis associates prosuming practices directly to his moods and wellness. Moreover he discriminates his tendencies depending on the circumstances and the occasion.

Louis:

It depends if I have the time and how well I feel in myself but in general I find cooking enjoyable. ... it all depends on the situation and circumstances and I prepare different things depending on which circumstances or which occasions.

On the same idea of identification, social profile and food prosuming practices Helen commented on her *baking products*. Through the years Helen has obtained her own style and her friends could guess whether she was the one who made a cake or not without telling them.

Helen:

Yes definitely yes. A friend would come in and say Helen did this and that and that! Yes yes!

Adam connected both his habitual food consuming and prosuming practices to characteristics of his personality. Adam introduced issues related to risk, safety and consumption practices often seen in the literature (Beck, 1992, Giddens, 1991) and he applied the same to his prosuming practices. He also connected his preferences to his social image.

Adam:

For instance, ok, some people say that I may be dull and boring, but I happen to like, to be very fond of chocolate ice-cream (and some other very particular things). For instance I will go out with friends and they would improvise and choose something in the end that they won't like but I will always go for chocolate ice-cream or something that I have tried before. I think that the same applies with my diet... When it comes to food I think that I am a bit of an old fashioned moderate, I don't improvise because as people that have happened to live with me notice... I tend always to eat the same things! I eat pizza, toasties, fried chicken with potatoes or steak with potatoes.

Adam continued to correlate his consuming and prosuming practices. Later in the discussion he commented that cooking for him when tired was considered a "*hassle*" and he preferred to get a ready meal instead.

Adam:

Yes, sometimes I would cook at home but that was not the rule because mostly I was a bit tired to cook, to prepare my food for one hour was a hassle so I opted for something prepared like souvlaki or pizza (which would take 10 minutes to heat).

Ready meals for Adam were also particular. In his consuming and prosuming practices the range of his choice follows the same pattern and is quite definite. Many participants would refer to their preferences of food related to the image that

they project to their social sphere. Anthony correlated his food preferences to his social image and his interaction even after the presumption of his food; relating his identity to the after-effects of his preferences.

Anthony:

Well for example part of the reason that I am ... I don't know if disciplined is the right word . . but the way I am disciplined in the way that I am and what I eat when I am alone part of it is that there is a potential that I will be in the company of other people . . afterwards ...

Thomas brought in the discussion the financial aspect of prosumerism saying that cooking for himself is more intimate and cheaper.

Thomas:

It is less expensive and more intimate.

Adam acknowledged cooking as an activity that was not for him, even though he cooked habitually. He acknowledged cooking as an activity with high potentials but not relevant to him. Even in this statement Adam associated personal characteristics to his prosuming practices of food.

Adam:

I think that cooking is something very creative even if I don't use it like this. I mean I believe in cooking but it is not for me. I believe that it is something that you can do a lot of wonderful and personal things but it is not for me.

Kate commented on her food prosuming practices saying that she likes "*making something that looks nice*".

Kate:

I like to cook. I am not one of those people who live alone and snack, I like to make meals. I am a big three meals per day person: I will always make something for dinner which looks nice. I tend to eat with my dad, I love to cook, food is very important in my life.

Habituation as an extension of oneself in prosuming practices was expressed by Eve who negotiated and compromised while cooking with others.

Eve:

... we always had issues about how to cook things. Because we did have different habits of how ... Well we had to negotiate. . a lot .. how much oil. . or what ingredients in particular. . and all that.

Prosuming practices of food and self expression

Many participants praised the benefits of cooking for oneself due to their ability to express their preferences and taste; to prepare something that they would like at a particular moment; the ability to express one's mood, *the magic of the moment*. Self expression and self identification are well-covered subjects; a sociological aphorism that self identity is not a pre-given but rather it is something that has to be routinely created and sustained in the reflexive activities of the individual.(Giddens, 2011:52) Food prosumerism and acting based on *what I feel like* was considered a common tactic. Chara was particularly fond of this tendency explaining how following her appetite was very important for her wellbeing. In the following quote she describes how she organizes her shopping and her day around *her craving*.

Chara:

If every day I feel like eating pasta I will have pasta. If tomorrow I feel like eating rice then I will have rice with chicken and salad instead of pasta and salad. ... I follow the craving! ... I will see what I need to get if I remember what I have or what I don't have. Since I look in the fridge at least once every day I might remember that I need eggs, specific vegetables or I might need a specific ingredient. ...My idea might appear during the day but I think I know in the morning what I want.

One thing that was obvious in self expression within prosuming activities was the ability to follow a personal habit (often commenting about an improper habit) when prosuming food.

Thomas:

Yes, when I eat, every time it is organized and it is full. I will have the salad and the bread. There are some people that don't eat bread for example with pasta. Everybody says "don't eat bread with pasta" but I will put the bread there because I have bread all the time. Even with pasta I will dip the bread in the oil of the salad. Sometimes I wanted to take a picture of how rich I make the meal.

Thomas goes on describing what he considers as an improper way of consuming food; associating this with people's character but also circumstances and lifestyle due to their situations. For example in the next quote Thomas refers to the habits of an athlete that has high nutritional necessities.

Thomas:

I don't like people that have in mind the following - everything is going to their

stomach so they can eat everything together. I have a friend who is a pig – he eats souvlaki, drinks Coke and at the same time drinks his coffee, all three together. He doesn't care! He eats dolmadakia with milk in the morning! He is an athlete, can you imagine that he eats dolmadakia with milk in the morning.

Lorna described the proper way of eating, including both food and particular ways of consumption.

Lorna:

There are things that I would not touch. I would not eat a plate of chips, a pizza, I wouldn't eat burgers – there is something about burgers, I don't know. For me, I like to cut everything up and you can't with a burger which you pick up and bite it, it's not really very ladylike – that is just me!

The interviewees would refer to their “personal” ways of cooking, eating and prosuming often differentiating their way depending on the situation.

In cooking:

Chara:

I enjoy cooking because it is a process that relaxes me. I find lots of pleasure in it. It is a pleasure to handle the ingredients; it is a pleasure to try and find ways of making a dish tastier; to cook so the dishes won't lose their freshness or their nutritional value.

Mark:

..good soil, good compost, good this good that, good weather and you get a chewer. Same with cooking, it's an alchemy, cooking is for me, my style is an alchemy.

In prosuming:

Nora:

I like to cook for a good company. Otherwise for me, I don't like smelling and when I cook all the smells of the food will get on me. So that's what I don't like about cooking. Which means that for me, to clean up after cooking it takes longer than cooking itself. Because after that I need to shower, dry my hair and I need to do that to feel good and enjoy the food. So it's a very long procedure overall that is in my mind in connection with the food.

Deborah:

Often we will just have a plate of fresh red pepper, cucumber, tomatoes and everything will be reasonably raw and to my mind that's just the best. Everything is as it is supposed to taste.

Prosuming practices have proven significant to self expression as a process of both satisfying personal needs but also as a means of cultivating and communicating personal tastes and preferences. A lot of participants commented on their taste and their style related to their prosuming activities. Other interviewees had stronger

taste references related to the way they were cooking and others related to their preferences in food consumption. In prosuming activities not many interviewees referred to style but more referred to taste. In terms of cooking style, interviewees said:

Mina:

Yes definitely yes. A friend would come in and say Mina did this and that and that! Yes yes!

Mark:

..good soil, good compost, good this good that, good weather and you get good plants. Same with cooking, it's an alchemy, cooking is for me, my style is an alchemy. ... So I am not interested in three capers and that little bit of raspberry sauce, it's not my style. My style is frying up potatoes and lots of you know dill and putting up some pickles and salted capers and building it up, and seeing (emphasizes)... oh my goodness let's put up some cook lettuce, build it up... and spinach... that's the way I do it.

In terms of taste Michel explained how he had developed his sense of taste in eating. Based on that, in terms of prosuming food Michel explained that his prosuming praxis tries to reach his pre-fixed taste of preference.

Michel:

It is a bit strange, I think that this might be very much characteristic of me, in a way my sense of cooking is strongly based on what I like and what I am used to. So it is because I am used to something since I was young and from where I grew up... I have a very fixed taste... I think that it is the combination of flavours, textures, you know the experience of having food. So based on that experience that fixed perception of what I like I cook and prepare food to these standards. So I don't think that they will change in a way, it is pretty much fixed, so it is a matter how to appropriate food to my taste and to what I am pleased actually, I have it so fixed and strong that whenever I cook I actually try to find that taste that I like. Obviously, with something I never tried before it is a little bit different, and when I find whatever I like I will try again to appropriate that

Stewart explained how prosuming activities helped him realize what he liked and built up his preferences and likings.

Stewart:

When I started cooking I noticed the difference... in the taste, flavours and the food itself. I started noticing what I like although before I didn't know what I liked so I started noticing what I like.

Food prosumerism, self expression and personal intentions

Most of the interviewees praised their ability to make exactly what they wanted when taking care of their food, having control over the quality of the product, expressing and fulfilling their more personal needs; in that way prosuming food apart from necessity was becoming a personal intention.

Mina:

Of course I prefer to make my own when I have time because I think that I can control the quality and I can experiment but sometimes if there is a good choice in a restaurant I would like to go to a restaurant once per month.

Thomas:

I like cooking and I like eating good food. And it certainly helps to know how to cook if you want to eat good food and to eat well.

A significant part of the interviewees' choice was connected to previous memories and experiences. Thomas explains how he believed that the mechanism of motivation worked for him.

Thomas:

Ok, I would choose to eat because I am hungry and I have to eat. I would choose to eat "this" instead of choosing "that" because it is a memory thing so I have in my brain that I have tasted "this" and I don't like it as much as "that" or I like it more than "that". For example "this" I recall that every Christmas I love eating "this" and that they are not so familiar to me. It is more sure that I will choose this one because this is related to Christmas, this is nice, I have eaten it before and I know how it is.

Antony explains how his choices around his food prosuming activities are cultivated. He explains how his choices are fixed through the years.

Antony:

So increasingly I eat just so that I don't go hungry, so that I don't put enough time or care to my cooking, so I just eat the same thing very often. ... Well it is something that I know that makes me feel... it doesn't make me feel bad let's say. . it doesn't t make me feel fantastic but it is not something. .that is very heavy or elaborate , or very difficult, it is something that it is very light and easy. . Easy to make, easy to digest. . easy to. . yeah, just easy.

Food prosumption identity morals and immaterial values

"All human history attests That happiness for man,--the hungry sinner!--
Since Eve ate apples, much depends on dinner."

Lord Byron (1788-1824) 'The Island', Canto xiii Stanza 99

As it has been presented prosuming activities (Xie, 2007; Ritzer 2008; Kotler 1986) have been associated to immaterial values and morals. As such, a connection of self expression, morals and immaterial values was revealed within the interviews. Adam commented on the connection of his prosuming activities and his reputation.

Adam:

I would not experiment if I expect some friends to join me because if the dish is a failure, it is a failure for them as well and it would be a failure for my reputation.

Deborah denied buying a readymade crust because she thought that both the process of making and the outcome was different. Making her own crust was considered as a personal achievement and buying a readymade a personal defeat.

Deborah:

The process I think is very important and sometimes that is why I give up because I don't want to do, that's not true, I will do the fast route. Only in the last two years have I started to buy pie crust, so I avoided doing it because I thought I really should do it myself, so, therefore, because I never did we never had any. But now I do, because I thought well you know, I really like the thing that results and that includes savoury and sweet pies.

Many participants have associated food to morals and ethical issues. In particular Deborah narrates how she decided to become a vegetarian and how this decision was correlated to the dominant tendency when she was a teenager and how this decision is connected to morals related to environmental issues, family affairs and adjustments to prosuming practices.

Deborah:

... Well, we decided that when we were both in our late teens – 19. And it was at a time when, well my period of being a teenager was the 60s/ early 70s, so really there was a strong movement at the time around alternative lifestyles which included vegetarianism, which included, I suppose, the initial concerns for the environment and for the rights of animals and that's what's driven my ex-partner, but also my son now, in his concern to continue that because he has been a vegetarian - quasi vegetarian because he did eat fish for a bit – but now he has gone and decided not to eat fish because of declining fish stocks. It is not because ... fishing is more to conservation etc. He is now a very strapping six foot five rugby player. He knows very well that and what he is eating is adequate. ... I suppose, our raising of animals in conditions which are very poor and not conducive of their enjoyment of life and yet we consider them as no more than a table or, you know, so to me that's wrong, that's morally wrong to have that kind of relationship. So I, personally, stay away from that as much as I can.

Food was associated to politics and a general attitude of the agent towards life. Kate associated food to identification features, political views and appearance.

Kate:

... I think that food says a lot about who you are, your outlook and your politics.

In the same point of view Stewart argued that he would still use organic products even if he knew that they could be more toxic and harmful for him. He would do that for the sake of environmental issues.

Q.

So even though organic products can be more toxic you still prefer them?

Stewart:

For example with environmentalism at the moment it does not make any economic sense to go with renewable energy because it costs more for electricity so why would you do it? Why would you get a fuel efficient car – it doesn't matter does it? An electric car costs so much money to buy that the offsets are not going to make up for the difference in fuel costs especially if you don't use it very much. But, I still prefer going that route because I know that it is the future basically. I don't like being a hypocrite – that is the basis of it.

Q.

Do you believe that going in this direction will bring a better future?

Stewart:

I hope so – it is worth a try. I see all these problems with over-aggressive farming destroying farmland, not so much in Europe but in some of the places where we import food from, parts of Africa and parts of Latin America in particular whenever they create new cropland it is always reclaimed forest or beside rivers and so on which destroys the ecosystem there – there is not much space left and whatever they do destroy displaces other things so it is not sustainable. I do what I can – I am not a politician, I cannot affect the thing directly but at least I can try to affect the economics of it.

Up to this point most of the examples were relevant to prosumerism and morals as seen in general tendencies of life and how these are affected and created through morals, choices and preferences and having a subsequent effect in food prosuming activities.

One other issue related to food prosumerism is an essence of immaterial values of self actualization connected to making one's food. In the following quote Deborah is proud of her son for having the "right" attitude towards food and food prosuming activities, being proud of her son for being a self actualized person.

Deborah:

I like food being well prepared and actually I am really proud of my son, who is now 18, and also likes healthily cooked food.

Paul commented on his mental state when preparing his food. Preparation as a mental process is part of his cooking process. Paul correlated then the process of food prosuming practices to the character of the people involved.

Paul:

No cooking doesn't take much time for me because I am mentally prepared. I know what I have to do and how much time it takes so I can be really fast. ...

Paul:

There we used to go to the river, catch the fish and eat it immediately. It was a fantastic experience and people there were natural, their characters were natural here they are a little bit fake.

Self-expression prosuming practices of food

Nowadays food industry is globalised. But as it was seen in the interviews, food culture is still influenced by the local culture and conditions. Personal preferences and tendencies were influenced for most of the interviewees by their origins (country, family) cultures and places they have lived. The examples are many. The below quote from Paul effectively illustrates this.

Paul:

It is because of the culture, they say that India is a country of unity in diversity, so a different culture makes one country India, so that is why. I am from Nepal, my origin is from Nepal, my grandfather and my great grandfathers are from Nepal so our food was different. But after travelling to the UK my food pattern changed again quite a lot because I was into more European foods I tried Spanish, French, Italian, Polish foods etc.

A lot of participants associated food prosumerism with particular places. Place within prosuming activities played a significant role not only for the process of the activity but for the richness of the experience itself. As we will see in the process place seems to be of vital importance both literally and symbolically.

Paul:

Yes, I like a big kitchen so that I can cook comfortably and move around.

Miguel:

His kitchen is not too big, is not too small! It's a nice size has a lot of spices on display and a shelf with spices but he also has a lot of roommates. He has five roommates so there's six people in total living in this big house so there's a lot of spices in the cupboard and different hot sauces. A lot of them are vegans and

there's a lot of soya milk and rice milk, rice vegetables, sultanas. I like food! I'm not too hard to please when it comes to food. I also like having the choice of being at home, relax and prepare something to eat.

Kate:

Because I am such a homebody, food, eating and the kitchen play an important symbolic role in my life.

Thomas:

For me in order to be able to eat what I like and how I like it or when I like it, the place is quite important. ... So what happens is over the last few years people are gathering in their homes. For example in this living room here no restaurant has such warmth like here so if you gather four people to eat here it is much better than any restaurant in Edinburgh.

Michel:

Yes I do... I try... (to make traditional dishes) It is one of those things that make you feel at home.

Paul:

Of course, it was a fantastic environment, fresh water, trees and birds chirping, so everything was quiet and beautiful. It was always a fantastic experience. Here you don't have this kind of natural experience, it is very hard to find nature, you have to go to the Highlands!... I have never cooked it here because you don't get the kind of fish. There we used to go to the river, catch the fish and eat it immediately.

Arthur commented that he preferred having mediocre food in a fantastic environment rather than food in a less pleasant environment.

Arthur:

I would rather have mediocre food in a nice environment than food in a nasty, ugly and noisy environment.

It was not only the actual place but also imaginary places that were of great significance to prosuming practices.

Alan:

Whenever I am cooking I miss my home and my mother. It is this time of cooking (makes the movement of stirring with his hands) that reminds me of home and my mother.

Influences

Many interviewees commented on influences that affected their personal way of prosuming food. Most of the influential factors related to personality, specific knowledge, particular circumstances, influences of family and friends. Even in this

quote illustrates this point, explaining how her food prosuming habits were influenced by different factors through the years.

Eve:

I think all people have their own idiosyncratic, we all have our own eating habits and I think to some extent what I am doing now is sort of influenced of my ballet experience for sure. But then also to my flat mates ways of cooking and eating to some extent, my family although to some again extent my family was. . . like I didn't want to do what they were doing. . because they are all. . well they are really fat, so I was sort of trying to be . . . so . . but in that respect as well my family has an influence trying to do the opposite

Lorna explains why she dislikes preparing something only for her and why she particularly likes it when it involves other people.

Lorna:

I love cooking when there is more than one of us to cook for. I hate cooking for myself. I think it is because obviously being around that environment, cooking for many people and also from being part of a Greek family. Whenever I'd visit relatives my aunties or cousins would always be in the kitchen cooking for everybody and I think it is a really nice way to entertain so I see that when it is just me, I hate cooking for one.

Physicality, food prosumption and self identity

Food prosuming practices have been associated to social image and impression as to self identity as an extension of the image of oneself and physical appearance. For Eve prosumerism of food was a way of controlling how she looked and therefore how she felt about herself. On the same line, Antony commented on his image, his physicality and his food tendencies. For Antony the care of his food intake was a way to control his appearance and an indication for his potential social interaction, clarifying that this care was not a positive one, but rather was a negative impulse. For both of these interviewees the theme of care and control on food prosumerism was evident and on their drawing under the theme "*food and me*"

Eve:

... but I would say mostly about image and then health... and also how I feel good with myself it is mostly about that, like how I feel comfortable about myself."

Antony:

it's a discomfort... I know. . in the past I know there were times that .. if I had warning if I knew that I was going to be photographed I wouldn't eat .. you

know. . the whole idea of being photographed while eating it would be horrendous to me. Even being photographed after eating.. You know for example... if I knew that I was going to be photographed let's say next week this would really affect my consumption habits for the becoming week. ...so it is a negative .. impulse it is not a positive one .. I am not being attentive towards my food because I love food and it is an important precious thing I am a pan care because I am a little bit worried that food makes me feel heavy and makes me feel .. you know if I feel very heavy. . I don't feel social .. I don't meet people. . I feel you know it can take away my confidence.

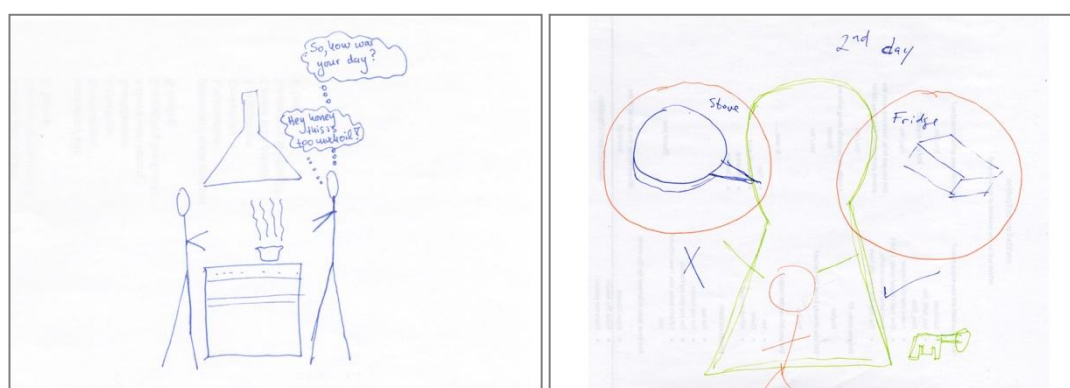


Figure1. Eve's and Anthony's drawing "Food and me"

Thomas associated food intake with health and physicality. In this quote he explains the significance of food in health and he expressed his intimidation on certain issues.

Thomas:

Yes there is but I am not really into it. This is why I was sick for one month. I have read things about health and food and I've spoken with people. This is very important like food is life and life should be healthy so food should be healthy as well. I know people who do not eat meat but I know for example that meat is important for the body.

Chara commented on food consuming practices and issues of physicality in terms of appearance. Since Chara was preparing her food daily, her consuming practices reflected her prosuming practices.

Chara:

Eating is always leisure time, it is my pleasure time. Maybe someone listening to me will be thinking she must be huge! But if you really take pleasure in what you eat and eat healthily then you should look healthy

Preparing food alone and consuming with company

“Too many cooks spoil the broth”

It was clear for most of the interviewees with few exceptions that they preferred cooking on their own and sharing with others while eating. As Diana, a 30-year-old newly married woman would say *I don't want to follow his (my husbands') instructions*. Producing activities most of the time involved solitary self expression while producing, and sharing practices while consuming.

Diana

No, I would tend to cook on my own. ... When I am with my husband I prefer to cook alone because he will say “do this” or “do that.” I like to create dishes myself; I don't want to follow his instructions.

Cathy:

Sometimes I am alone and sometimes my partner comes in and helps me. I quite enjoy doing it on my own, I'd say that I prefer cooking alone as I have my own space and I can make as much mess as I want! Also I can concentrate as there are no distractions such as having conversations etc.

Mina:

Sometimes yes (cook with others) but I normally like to cook myself. I don't know – I want to be in control of my kitchen! I always have to be conscious of what I am doing because often I will cook more than one dish at the one time so if I start a conversation which will usually involve a glass of wine I will become distracted from cooking and then I can have an occasion where I burn food.

Adam:

I prefer to cook alone because this way it is cleaner and things would be in their place and they would be put back in their place. But if I happen to meet some friends and be in their environment I would welcome the opportunity to help them.

Kate:

I prefer to cook alone. If I am cooking to find peace or to relax at the end of the day, I like the privacy, I like my own space to be able to cook and to listen to my story. In the same way I am not mad keen on running with people, I am a sociable person but I also like my solitude especially when I want to unwind. ... I like to cook alone but I like to eat with people. I eat with my dad during the week. We sit down to a meal. If I am by myself I might watch TV or read at the table.

Mina commented that she liked to have the radio on, for company. Many participants liked to have a company that was somehow out of their practicing range; it could be the radio, an audio book, skypeing, TV, etc.

Mina:

Only for music although sometimes I enjoy having the radio on, it is kind of like company in the kitchen listening to the broadcasters otherwise no, I don't have specific music that I listen to.

Most of the people who would cook with their guests referred to the process as not cooking *per sae*. John is an interviewee who has an active social life. John is habitually engaged with diverse types of entertainment and different social groups. He normally cooked with his guests as a continuation of their previous engagement.

John:

I think almost every time the meal has been made when they are here. Quite often it involves cooking together because quite often you might say dinner but it is not quite entertaining *per sae*, for example we have just come in from a walk on the hills, we are both hungry so we discuss what we will have to eat.

But even then, while cooking there was a clear hierarchy and a distribution of roles.

Michel:

In my experience we always designate someone as head chef who will be responsible for what needs to be done and he will distribute tasks. I am always happy to be either the head chef or one of the people that do something. With the people I cook with it is always fun because of a few things which we do which are a total collaboration, not even co-operative it is collaborative. Everyone is doing their part and the person oversees, saying this is perfect, no do this, is that enough? No, do it a little bit more and everything and gives instructions. So it is always fun.

Customization, personalizing, appropriating and following the appetite of the moment were found as significant in food prosuming activities identified in most of the interviewees. Here is a clear example given by Cathy:

Cathy

A couple of weeks ago I made a stir-fry at home because I felt that I needed some vegetables that day. It was really nice and I felt that I had got what I wanted...

Michel also offers a clear example about his engagement in food prosuming activities. Michel commented on his personal preferences and attached them to himself.

Michel:

... It is extreme. It is a bit strange, yeah not a lot of people are like that; I wonder whether it tells something about me, that way that I do it.

Most interviewees associated food prosuming practices to high levels of self expression that might change depending on the situation and the circumstances. Although within prosuming activities conflicts between identity, responsibility and convenience were less when they were compared to practices of consumption. Divided identities were apparent in food prosuming practices but less than the ones identified in the mere consumption practices.

Prosuming practices of food and sharing

Mary:

Ok, it is a drawing of two people who are smiling; they are very happy and seem to look at each other... The idea is that the food has to do with the social aspect as well as the food itself which is colourful. It seems that it is more than a basic survival need. That is my drawing, nothing more. There are lots of pleasant things.

One of the key findings on food prosuming practices was that prosumption is strongly associated to sharing practices. The practices while sharing varied on the situation. Lorna is an interviewee that associated food preparation directly to sharing practices. For Lorna preparing something makes sense only when sharing. Thomas on the other hand prepares “*nice food*”, as he says, for both himself and others. Thomas focuses extremely on the process of sharing, saying that even if the food is the same, when sharing *the food is different*.

Lorna.

... These are two things (cooking and sharing) that I put together.

Thomas:

I eat very nice food. For example as I told you, yesterday I cooked chicken à la crème and I was alone. When you are alone, most of the time you turn the television on. When you are with others you turn the television off. The food is different, well the food is the same but the procedure, concept, experience and feelings are different. Because the television is off you concentrate more on what you are eating. So, I was alone and the food was very nice but I didn't feel anything. The television was on, I just had to eat – it is much different when it is formal.

Thomas seems to be an exception to the rule, preparing the same dishes for himself or others. In other parts of the discussion however, he commented on aspects that differentiate when sharing.

Thomas:

So for example when I cook for other people I will never cook pasta because it is not really family food. I will cook something like chicken with mussels in a cream sauce or I will cook something in the oven but I will never cook pasta with tuna for other people.

Most of the interviewees explained the difference of preparing food for oneself and for or/and with others referring to the process, the concept, the experience and the feelings involved as been different when sharing. The comments were relevant both to the process of creation and to the time of consuming. The sharing process involved mostly the process of consumption with only few exceptions.

Cathy:

Well, I don't think that I have... that I have cooked a very elaborate meal and then sat down to eat, it doesn't make any sense to me.

The process of sharing

Thomas was very descriptive on the sharing process his cooking habits did not change when sharing, "... but when it is with others I think it is twice as good (even exactly the same food)"; highlighting the importance and the difference of sharing; *"The sharing procedure for me is one of the great things of humanity. We live because of sharing; we exist because of sharing, because of collaborating, because of co-existing."*

Thomas:

Let's say formal from the perspective, not with a dress code, but being altogether, gathered, everything is in a nice order, a nice position, the time is right, maybe the music is on. Formal in this way; I don't need to have candles or people serving me. Nicely organized – it is very different. ... When you are alone there are no feelings or it is very rare for me to have feelings when I am eating alone.

Q.:

What about when you are with others?

Thomas:

It is sharing – you know it is a sharing procedure. The sharing procedure for me is one of the great things of humanity. We live because of sharing; we exist because of sharing, because of collaborating, because of co-existing. And food I think it is a pleasure when it is formal - I don't know why but for me it is much better when it is formal. I know that you can make it very formal for yourself but when it is with others I think it is twice as good (even exactly the same food).

Co-consuming of a luxury food is different when compared to prosuming according to Adam. Adam responded to a written task "describe the experience of your

favourite food” with eating his favourite sweet. According to his narration when he consumes his favourite sweet alone in front of others, he feels worried about their thoughts whereas when others are part of his consuming experience the feeling flies away.

Adam:

The idea of consuming chocolate in front of others eyes makes me feel uncomfortable for I think that observers would be critical towards me. Their gaze would only add up guilt and therefore it would deprive me from the pleasure that one is expected to have when he tastes something sweet. Having chocolate after a dinner with friends is again reassuring for their participation makes them unable to effectively criticize me.

When Adam was asked if the same would have happened when eating, or sharing, co-eating the food that he has prepared, he said no, because food is a necessity whereas sweets are a luxury. For this participant the process of sharing is revealed as a co-participation in the same event. The co-participation influences the overall enjoyment of the consumption of a luxury.

Presentation and effort when sharing in food prosuming practices

Most of the participants commented on the significance of presentation when sharing, in contrast to the presentation when preparing something for oneself. Cathy nicely illustrates this point.

Cathy:

I don't care what it looks like, for me I don't care, so you know I will stick it all in one plate, I wouldn't if I present it to other people. So, how it is presented it makes a huge difference with other people but for me personally I don't care. So there is an aesthetic to it, that the food for itself for its own sake, that I can enjoy with my husband but... I just don't get it for myself. I am an ok cook If I had to be. It is not personally that important to me unless I am in company. (hands making a circle). So by myself cooking isn't very important, with other people or helping my husband... it is great fun and I enjoy it.

Helen here describes the difference of preparing something for her and for others. When preparing something for herself taste is the most important thing, whereas when preparing something for others it is presentation and it is time consuming.

Q.:

What is most important for you when you cook?

Helen:

The taste, yes the taste

Q.:

Well and when cooking for others?

Helen:

Well I like presentation a lot and I think that when you cook for others it has to look nice too. Even on the way that my dishes are on the table, you know everything matches. Yes, I like the look of a nice table.

Q.:

Does it take time?

Helen:

Yes, yes,

Sharing, offering a gift and specificity

Some participants referred to the sharing process on the perspective of offering a gift. In the following quote Cathy describes the custom of a friend of hers who bakes offering her baking as a gift and how this practice is out of her mentality.

Cathy:

... so she bakes. .. cakes and she brings in these huuuuge things and give it to anybody, they don't have to be friends just anyone who wants her baking, not quite but, and its lovely its very very generous yeah and you know if we are having a special rehearsal for the students she would bring it in for them ... its quite extraordinary and I am curious about it because it is very ... I mean it wouldn't get out of my head to do that, it just doesn't come in to my mind

Here we have seen how Cathy has a different mentality to her friend; for Cathy sharing a meal or something homely made involves family or close friends since Cathy prepares something more elaborative only for relatives and close friends. The mentality of her friend who offers her baking as a treat, as Cathy said to *almost anyone* is beyond her mentality. Sharing something that one has prepared for most of the interviewees was an action of affection, cultivating intimacy and strengthening social bonds and social capital.

Lorna:

I love cooking when there is more than one of us to cook for. I hate cooking for myself. ... I think that it is doing it for somebody else; it is about making them happy if they enjoy what you have made. It is always about giving really; giving them a nice meal, giving them a cake, or scones or something. I think that it is the nicest thing, it is about sharing, sitting down altogether, feeling that you have put a lot of effort and time into something that they will enjoy.

Thomas commented on the benefits of sharing and offering. Thomas is strongly in favour of the sharing process. For him sharing could extend to a potlatch, an occasion where everybody brings in a meal that he/she has prepared in advance commenting on the specificity of the things that he would prepare when cooking for others or when group cooking.

Thomas:

This is why I believe that it is a very very interesting thing what we are doing here. Each person cooks one dish and altogether we have ten. You are not getting tired because you have cooked only one dish but you are eating ten different things. We don't have this in Greece. Can you remember your family calling friends to visit and they bring food? No, it doesn't happen, they bring sweets and wine. Can you imagine if you organize so that your parents will cook two dishes and everybody will bring another one? ... Yes group cooking or cooking for others is the best. Or barbequing we have this a lot at home because we have a barbeque and we have a balcony so every four or five months we have a barbeque. We invite people to join us and we cook specific things, barbeque things such as meatballs and sausages, bread, some chicken with spices; it is very specific as well (they have it ready made with spices in the supermarket).

Specificity and sharing was a subject mentioned by most of the interviewees. Specificity was mentioned under diverse lights. Most of the interviewees would make specific things for specific persons but also they tended to prepare specific dishes when sharing; dishes they are very good at and/or more suitable for sharing. Eve commented how she prepares different dishes depending on the person that she is preparing for.

Eve:

I would cook something that they would like! For example if I invite L. I would like to cook red meat with veg. that I know that she likes and she would enjoy. . but again I would cook it on my own way. So the influence is on what to cook based on what they like but then I would cook it on my own way.

When sharing most of the interviewees would follow recipes precisely,

Louis:

... I'd follow a particular recipe for a special occasion or if I was cooking for somebody else

Helen:

... well if I am going to have a party, I always make sure I have all the things in my cupboard.

When sharing most of the interviewees cooked specific meals that they felt confident about.

Diana:

Yes, pretty much the same and my mum told me that my dish was better than a restaurant, maybe just to encourage me! Everybody loved it so when a lot of people gather together I always make this dish because I think that it is my best dish.

Adam is not feeling particularly creative when cooking because as he said, he is doing the same process over and over again. When asked if he was feeling more creative when cooking for friends, he replied that in those occasions he doesn't feel creative since he is following precisely the steps of his best plate.

Adam:

No, because especially when I cook for friends I would not improvise out of a fear that I could make something worse so I don't feel creative – I would just make my best plate once again.

Most of the interviewees would not go out of their norm when preparing something to share.

On hospitality and gatherings

To invite a person to your house is to take charge of his happiness as long as
he be beneath your roof.

Jean Anthelme Brillat-Savarin (1845/2011:189)

One other significant aspect of sharing is hospitality. Most of the interviewees commented on their effort to make the best dish for their guests, that they would try to please them and facilitate them.

Helen:

Well, I like both. Because people sort of describe me, I am very good at hospitality. And I like having people for meals or even a snack, so my house is quite open and I do enjoy having people around for food, whether it is just nachos or toast and snacks and stuff, and that is just part of who I am. Yes, I am quite a hospitable person. So we do have quite an amount of people in our home from time to time, you know people love to come to my place and see (makes the movement of opening) and see what is on my fridge. (Smiling contently)

Most of the interviewees commented on the warm atmosphere of family gatherings and dinners. As guests, most of the interviewees noticed the food, hospitality and

family members. Thomas refers to family gatherings and describes the warmth and the feelings that he receives as a guest; commenting also on the big variety and the quality of the food.

Thomas:

Every single meal that I had with my parents at my grandmother's house, I can remember every single one. I still miss these meals and I am waiting for the time that I will go back to Greece and have these meals as I really believe in sharing, especially the family meals are so big for me. They offer me such warmth and such nice feelings. Of course the food is always perfect, this may be luck, but the food is always perfect. ... What I like about Greek families, even though the Greek people can be blinkered regarding food when we are gathered with the family the table will have a salad, Greek Feta, bread, the oven plate, sometimes two salads, olives, and maybe something else. So it is like this I cannot have such a thing when I am on my own. I cannot afford it and I don't have the time. So the meals that I can recall are mostly family meals.

As hosts the interviewees noticed the preparation of the meal in a different way being more focused and absorbed. Mary referred to the process of cooking for others as a task that she wants to be in control of in order to accomplish it in success. Marcia describes her engagement in the process of cooking for others as being more absorbed and caught up by the process.

Mary:

That is quite a good question because if I am cooking for a lot of people I prefer to cook alone. I see it as more of a task which has to be completed and I feel more in control without the potential of being distracted by company.

Marcia:

It could be. For example, today I am going to cook for my parents so I will probably become caught up and absorbed in the fact that I am cooking not just for me but for others.

Preoccupied when sharing

Many interviewees commented on being preoccupied when sharing. These feelings varied depending on the individual. In most occasions the stress was related to the process of the preparation and less to the process of sharing and co-eating.

Antony is an exception to the previous comment. He was more preoccupied about the actual process of the co-sharing and eating; his preoccupation derives from his awareness that "*his cooking is bad*".

Antony:

yes but . . . cooking .. cooking I wouldn't expose anyone to my cooking .. Oh because is so bad. . and I know. . Because I am not a very adventurous cook. . and ..well there are good and bad cooks... and I fall for the latter... Yeah ... cooking for other people is . . like a feel of a kind of inflicting my bad cooking in somebody else.

Therefore when he participated in big family dinners he preferred to contribute in ways other than cook or cook very specific things.

Antony:

...so, I generally would do the more menial tasks.. sometimes I would prepare certain foods I would prepare vegetables or I would do something else.. wash the dishes, something like that.

Anticipation for the result and being focused on the process was the most common attitude when cooking for sharing. Eve commented on being stressed while cooking for others and differentiated the level of stress depending on the amount of people and the people that she was cooking for.

Eve:

Well, I get more stressed if I cook for friends I guess. Well I am more stressed if I cook for a group of people. Well if it is just for me or my flat-mate, because usually I , the flat mate so far has become a close friend of mine and I had different flat mates but , so I don't get stressed if I am cooking a meal and they are also eating with me, I wouldn't get stressed in that situation but then if I have invited people to come over then I would get stressed. So this is where it becomes stressful.

Differences when cooking for oneself and cooking for sharing

This section will present some of the most dominant features that seem to change when preparing something for oneself and when for others. Many interviewees commented on their habitual tactics when preparing something. Both intrinsic and extrinsic self orientated values were apparent; the most dominant was convenience (extrinsic), but fun, creativity and satisfaction about consuming something appropriate (intrinsic) were also of great importance. Habituation of practices and tactics in making something for oneself were obvious from most of the interviewees.

Joseph:

Perhaps because I only cook for myself, I cook simply, I don't have the enthusiasm to go and research how to cook something new, so I don't cook something new.

Lorna:

I think because we are such a close family and you are always cooking for the family to then cook just for yourself.... I'd much rather cook for my partner and I or if I am not with someone then maybe I don't take as much care if it is just for me. ... If it is for me I always feel "why bother" – I am not going to bother too much for myself because there is no point as it is just for me.

Michel:

Preparing food for me is microwave – bad habits!

Adam:

No, I don't feel creative when I cook because I don't improvise a lot and I cook the same things over and over again so where would satisfaction come from? I mean there is only the verification that yes I cook something well but this is because I have cooked it many times before.

Lorna referred to sharing as the basic motive for her cooking activity.

Lorna:

My basic motive is to share. To have a dinner with friends or family, to get everyone together or just to be with someone, a friend or loved one and having a nice lunch or dinner together

When preparing something for others most of the interviewees made certain changes to their habits. The changes varied depending on the individual and the occasion. Adam describes the reasons of changing his normal pizza-dinner when he is sharing a meal with someone, commenting on his reputation, the feeling of failure or success depending on the outcome, and pleasing his guests.

Adam:

Yes. I know that eating habits are different for different people. I couldn't invite some friends and give them a Tesco pizza because in my mind I thought that they would find it very bad so I would try to do my best but not to exceed my limits. I mean the sort of food that I cook in advance, I knew that it would taste nice; I knew that I liked it. I would not experiment if I expect some friends to join me because if the dish is a failure, it is a failure for them as well and it would be a failure for my reputation.

Helen commented on her bookishness when cooking for an occasion and the difference when cooking for herself and her family, commenting on the importance of the appearance when sharing.

Helen:

...well if I am going to have a party, I always make sure I have all the things in my cupboard. And if it is just informal I would probably not add things if I don't have them. Well if I am trying a new recipe, I will try it with my husband exactly the same way that we would do it, for the party. Yes .. Well I like presentation a lot and I think that when you cook for others it has to look nice

too. Even on the way that my dishes are on the table, you know everything matches. Yes, I like the look of a nice table. Yes, yes and napkins and. . things to match

Joseph declares that the only motivation for him to cook something more elaborate than usual and devote time and a special effort would be if he was sharing.

Joseph:

I guess the ulterior motive might be if I was entertaining someone for a meal - really that would be the only real reason for making a special effort.

Many interviewees referred to a special sense of care and effort when sharing. This care was expressed in diverse ways. For example Joseph would be concerned not to give the same dish multiple times to his guests. For this reason he would have an excel spreadsheet of the dishes he had offered his guests.

Joseph:

Not a big difference, so I wouldn't say that I would cook anything very differently in company which I would cook on my own. The people I have round for dinner, I have a list, name, dish, an excel spreadsheet with a list of names across the top and a list of names down the other side so that I don't serve the same dish to the same person.

Many participants commented on their attitudes and habits when cooking for themselves and how these tendencies were changed, adjusted or altered when preparing for sharing. Mina commented on this.

Mina:

If I am making food which is not particularly special it does not take a huge amount of time. If I am making a larger meal or a meal which requires effort and care to put in front of other people then I will allocate more time. But, if it is just for me I just enjoy getting it over and done with really!

Mary commented on her cooking style. She explained that for herself she liked to improvise, she also used the word "invent", but this attitude would change when she was cooking for friends.

Mary:

Not really invent, but add things like coriander with pasta and try different things. I've never really followed a recipe. I only followed a recipe when I'm cooking with friends, when I'm cooking with someone.

This was a common attitude. Most of the interviewees would experiment or try something new when cooking for their everyday meal or close friends, not

following a particular recipe, more often sticking to simpler dishes, or precooked dishes with slight variations on subsequent days.

When sharing or preparing a dinner for an occasion they would tend to follow particular recipes and/or their best dishes.

Helen:

No, it is simpler. I would normally cook for two or three days at a time so we would either have the same dish subsequently or a variation of it. If I am simply on my own then I do very little cooking, just simple things.

Deborah:

I'd follow a particular recipe for a special occasion or if I was cooking for somebody else but not for myself nor for something that is not special. I would usually do something quite simple that I know or just make it up as I go along and not worry about the outcome.

Mina:

I enjoy very much cooking even if it is only me eating but obviously I really enjoy cooking for friends. ... Because even if it is only for myself I put an effort because I want to eat something nice, I don't want to eat something raw or half cooked, or ... so I do put in an effort

Prosuming practices on sharing depends on ...

Most of the interviewees altered their prosuming practices depending on the people, occasion and the number of the people they were preparing for. The adjustments made involved details of the process of presumption. These adjustments had to do with the status of the image and the profile of the host but also they were relevant to the preferences and the taste of the guests.

Louis:

It depends on the person. If I am cooking for my brother I don't mind but if I am cooking for a date or a business contact it would be different, I would want everything to be correct. And in those circumstances I would not try out something brand new, I would want to have tried it before.

Lorna:

So it depends who I am cooking for. If it is my brother it is a bit spicier, there has to be a lot more meat and veg. If it is Sophie, it is normally really sweet, quite light and delicate, for instance we almost always go for a salmon, something pink and feminine. It sounds really crazy but everything has to be very pretty and feminine when it is my mum and my sister.

The process of prosuming when sharing was altered when it involved a larger group of people. Many interviewees said that the more people they have to cook for the more like a task it is for them, organizing the sequence, the quantities etc.

Michel:

The more people I am cooking for the less pleasurable I find it because it becomes more like a task, exhausting imagine cooking for thirty people - no way! You lose the track of fun and it becomes annoying. The more you have to do it, it turns it to a task and it becomes less interesting. Yes, and afterwards, even when you cook for twenty, afterwards you have fun. But before, while cooking for less two, three, four, five, it is more fun.

Organizing a special event could start in some occasions months in advance. The following example refers to Christmas festive meal.

Q.:

What about special occasions, like Christmas or. .

Helen:

Absolutely for Christmas I do my research to get all the things that I want, and the things I cannot get on Sainsbury and Waitrose I will look on the net to see where I can find the particular ingredient, and if I can't find it I will order it or change my recipe plans (smiles and stretches her hands)

Q.:

Is it important for you to have a plan?

Helen:

Yes, yes, probably I would know by November what dishes I will cook for Christmas and New Years Eve and how many people are coming. So I plan that in advance. Yes

Q.:

And you will have dinner parties at your place?

Helen:

Yes, probably between Christmas and New Year I will entertain four times.

The interviewees talked about their experiences as “guests” in sharing activities, explaining their expectancies depending on the cook and the place. Adam describes the variation of his expectancy depending on the cook.

Adam:

In a way, if it is cooked by my mother as I know that she knows what I like so it is not that I believe that she is the best cook in the world but I know that she knows my taste and that she will prepare something that I like. I trust my mother. ... If the food was cooked by your mother even though she would be very keen to satisfy me I would have a bit of doubt because she does not know

my taste and she may make something which requires a lot of effort but it doesn't fit my standards, so, in this way I would trust your mother less, it is not that she is a bad cook! I talk about your mother because she is a person that I don't know but she is a Greek mother so ok. ... And of course if I had to choose between your brother and your mother to cook I would go with your mother because in my mind the older generations have better cooking abilities! ... It would be the same with my cousin you know. And, if you happen to have a 20-year-old sister and she was going to cook for me I would be very doubtful and I would have eaten first!

Prosuming practices when sharing and the cycle of gratification

A common finding related to the sharing process was the expectancy and the impact of a sense of gratification, but also feedback about the outcome of the food and the event as a whole. Most of the interviewees pointed out that feedback was very significant for their improvement and their understanding of cooking skills. However, most of them referred to the rareness of receiving actual comments that could specifically alter their practices and play a positive role in their improvement as cooks. Mina commented on the importance of feedback.

Mina:

Also if they don't like the food I am interested in knowing why. I am always open to criticism; it is part of the process. If for example the meat is too chewy people have told me tips to improve it. I always enjoy criticism and stuff. Many times I don't succeed in making dishes, not that they are inedible just that they could have been better.

Thomas commented on the truthfulness of the feedback saying that most of the time people want to express their gratitude, and due to politeness they are not honest on their feedback.

Thomas:

But, feedback is very important because in the end we should say the truth and not everyone says the truth about the food there are a very few times when I have heard people be 100% truthful because they want to be polite. I was trying to be like this with my mother but it did not work. It did not work because when my mother is cooking she is not cooking because she likes it or because it is her favourite hobby. She cooks because she wants to satisfy the family, she wants to feed the family so it is something which has a certain weight. How can I say this... in the end you cannot say "ah, it is ok but you didn't make it as you could". I tried to be like this but it did not work because she wanted a nice word so it didn't work. With friends it works a little more. With friends you can say "it needs a little more salt" and the friend will say "yes, you are right".

Due to politeness most of the interviewees would receive positive comments as without asking for it; this is why most of the interviewees have created a coding and a decoding procedure for interpreting the reactions of their guests in order to get more sincere feedback.

Joseph:

I wouldn't expect feedback and I would not ask for it because I would get it regardless! Obviously it is nice when it is complimentary but I find that if people are not enjoying the meal as much as they thought that they would they just don't comment.

Cathy:

I think that people would comment pretty much regardless but may not be too enthusiastic but they would feel obliged to say something to acknowledge the effort that the host put in by creating a meal for the occasion.

Michel:

I would not intend to expect much feedback but you usually do get positive feedback although it is not expected. ... Yes it (talking about food), is part of the conversation, "it is cooked like this or like that," "my mother cooked it like that at some point," "I know a different way of cooking." You know, sharing experiences, culinary experiences. "In this country we do it this way, in that country they do it that way." Or, "there is a similar dish in Greece like that." You know, it is strange.

Sharing professionally

By coincidence two of the interviewees had professional experience in food preparation. The process of preparation was described as different in terms of quality control and presentation.

Cathy:

I think that it probably does in that the baking which I do in the shop has to be of a higher standard than I would make for myself at home. I try to put myself into the shoes of the customer and if they will buy it how much they would pay for it, so that is my standard.

The practices on professional sharing resembled the values and the principles that were highlighted when sharing with others domestically but to a larger extent; being proud of a good result and being embarrassed with the contrary. Elisabeth refused to make an omelette as suggested by the owner of the café that she was working in because she feared that the outcome would be wrong.

Elisabeth:

No, I didn't, I was quite embarrassed to serve it actually. If it was my café, I would not have put it out or I would have just accepted that the pan was too big and that three eggs should have been used with a pan that size.

The difference of prosuming alone and prosuming and sharing

To close this section, it is worth mentioning some of the main differences between making something for oneself and making something to share.

An interesting remark was that when making something to share on a habitual basis the differences, on the process tended to diminish although some of the differences were still apparent. In most cases preparing something for oneself was a process with less precise rules than when sharing. Most of the interviewees when preparing something for themselves tended not to follow a particular recipe, whereas when preparing something for others (but not on a daily basis, like for example daily family dinners) they tended to follow a recipe in detail.

Mary:

It is more pleasant eating in company, eating with others. If I eat alone without the pleasure of company I don't worry much and I can end up throwing things in and coming up with something delicious and I think "I must do that when Ioannis is here. Then, when I try it with Ioannis it is not the same, or it is not a surprise the second time.

"Ratatouille's style" seemed to be more frequent when preparing something for oneself or for close friends and family on a daily basis than when preparing something to share on a special occasion.

Kate:

I think that it is kind of the way my cooking goes. I am not very exact – I tend not to use recipes exactly. I make a lot of vegetable soup and I don't follow any recipes I just tend to throw whatever is there into the pot and it can come out really well for no particular reason other than luck. I don't try to replicate what I have made, I think "keep on with the magic and you never know what you are going to get."

Mary:

If I cook with friends or for others I tend to be more careful with the right timing and add the ingredients at the right time. Also, when I cook for friends I may have a better idea of the whole meal. For example I may prepare a dessert or a first and second dish but when it comes to me I would not prepare a dessert, I would eat my prunes for example or I would only make one dish.

When preparing something for oneself a lot of the participants praised the significance of eating their food fresh. When sharing it depended on the occasion;

with fewer people or in less formal situations the food was cooked a little time in advance but in many cases food was prepared in advance. Many of the interviewees, when they hosted gatherings or special events, they would not focus on food and eating but rather taking care of their guests and facilitating the evening.

Mary:

Yes, that is a good point, when I hold gatherings I don't focus on eating so much because I focus on hosting. I notice that I very often don't even eat during the evening as my mind is on having everything ready.

Using Holbrook's typology value system and the Xie and Troye approach on prosuming value, it could be argued that when habitually prosuming alone most of the interviewees focused as expected mostly on active self-orientated values such as convenience and fun while at the same time they were satisfied and content for having good quality food and taking care of themselves having a sense of wellbeing and a higher quality of life.

When prosuming and sharing on a less frequent basis the values that were more dominant were other-orientated, actively related to status and reactively related to the reputation and the esteem but also self-orientated mostly related to aesthetics, the appearance. When sharing self contentment was a consequence of acknowledged self efficacy. When prosuming alone the motivations were mostly intrinsic whereas when prosuming and sharing the motivations were mostly extrinsic.

Changing of mood and mindset as experienced through prosuming activities of food.

"... it turns out to be that for me, cooking is something I do to relax as well,
like switching off; ... Eating is like a mental break in a way."

Eve

"What is food to one man may be fierce poison to others."

Lucretius (1st century BC)

"Let your food be your medicine, and your medicine be your food."

Hippocrates (c. 460 BC – c. 370 BC)

Mood and mindset shifts through consuming food.

The two well-known food statements above indicate views related to nutrients and the direct impact of food consumption to good or bad health and physicality.

Obviously the connection of food to moods involves the impact of particular nutrients, acting in a biochemical way within the body. So for example caffeine promotes alertness through various mechanisms in our organism and the chemical responsible for chocolate's uplifting effect is called phenylethylamine an essential amino acid, which is a component of protein. The impact of the bodily chemical procedures in our physicality, mentality and moods are apparent and they have been studied by nutritionists and physiologists. Jackie in her interview said, *"Yes food affects my mood entirely which is why I know which foods to avoid. I know that pasta makes me feel really calm so I eat a lot of it."*

Jackie described also her experience with kombucha; the elixir that makes you jump around, building your immune system making you feel as Jackie said *"quite a lift"* when you drink it.

Jackie:

I am quite interested in the power of all of these foods; they call it the "Elixir of Life" in many different nationalities... the body heals itself when you drink it ... so you will have more energy because your body is functioning well as it heals your liver etc, so you heal yourself. ... you put inside a little micro-organism which cleans you out and then suddenly you are jumping around! I am fascinated by it, I really am and the homebrew tastes much different and much better... it builds your immune system ... and you can feel quite a lift when you drink it. ...

The distinction of the impact of food consumption in moods and in physicality was made by few interviewees. Mary highlighted the impact of the food to both her "inner self" and to her physical body. She explained the connections of vitamins to her physical condition and at the same time she acknowledged the impact of a particular food to her emotional state.

Mary:

To be good for me, either it means for my feelings and my inner self which would mean that I enjoyed it, I found it tasty. Or perhaps for my body, for example if I am sick... then if I am sick maybe (I will make) warm soup (that) makes me feel better.

In another point Mary correlated her inclination to eat something particular urged by her feelings to consume that particular food.

Mary:

Sometimes if my body has a lack of something or I have not eaten something for a long time, for example apples, I had not eaten apples for a very long time but now I just want to eat an apple every day. It feels like the apple has something my body really needs. ... It is a bit strange, maybe the body asks for some ingredients - it could also be psychology and mood.

Preparation and consumption; mood and mindset shift

In this section we will specifically look at the relation of food prosuming activities and their impact on one's mood and mindset. It is good, however, to consider that in some cases as seen above the aspects of physicality and emotion are interconnected. Since antiquity as we have seen food consumption and preparation has been associated to rituals, popular culture and the emotional state of the agents. A good illustration of this remark can be found in Homer's Iliad. Achilles referring to Priam says,

“... But come, royal old man, let's think of food.
Later you can lament for your dear son,
when you have taken him to Ilion, 620
where you'll shed many tears for him.” 770

Swift Achilles finished. Then, jumping up, he killed a white-fleeced sheep. His companions skinned it, then prepared the meat, slicing it skilfully and putting it on spits. They cooked it carefully, then pulled spits from the pieces. Taking bread, Automedon set it in fine baskets on the table. Achilles served the meat. Then their hands went to it, taking the food prepared and set beside them.

In the previous section the reader is aware that Priam has not eaten for several days as he is grieving the loss of his son. In this quote we follow the detailed phase of food preparation. As Priam watches Achilles capturing the animal, following the preparation of the food he is entering in a new mental state, in a state of eating, in the state of a different mood and mindset. Achilles provided the food and the preparation begins. The preparation is detailed and delicate; in order to highlight the significance of his visit Priam is being honoured with the sacrifice of an animal and the proper care of the preparation of his food.

Mood and mindset shifts occurs within the process of food prosumption, both while preparing and consuming; ... it turns out to be that for me, cooking is

something I do to relax as well, like switching off; ... Eating is like a mental break in a way.

The process of preparing is often related to stress relief; a time for contemplation and thought, a time to be isolated from the rest of the world. Focusing on the preparation of food appears to be a way of forgetting about food and being connected to inner thoughts. The repetition of tedious things opens up ways for thoughts to arise. Mina considers the process of cooking therapeutic, a form of stress relief and a time to reflect. It is a process that goes beyond the preparation of food itself.

Mina:

... I am satisfied with the whole process of making it because it is a kind of therapeutic also for me. It is a time during the day that I can forget if I have some stress or it is a time to reflect. I do this in parallel especially if I have to do tedious things like stirring food the whole time, I am stirring and thinking, I forget about the food.

Within this frame a lot of the participants referred to prosuming activities as mood shifting and therapeutic through the engagement with the preparation, the preparation of the ingredients, the succession of the tasks.

Cathy:

I think it is therapeutic as well... you relax when you cook; I think you don't think anything else apart from what you are actually producing. So I think it is quite good for our stress condition, I find baking very good for that.

Chara:

I enjoy cooking because it is a process that relaxes me. I find lots of pleasure in it. It is a pleasure to handle the ingredients; it is a pleasure to try and find ways of making a dish tastier; to cook so the dishes won't lose their freshness or their nutritional value.

Eve referred to process of preparing something as relaxing and also as satisfactory in terms of producing something that it would be directly consumed.

Eve:

Well I love cooking, both for myself and others. I do think about cooking a lot. How I am going to prepare something, or check recipes on line. Also during my PhD, it turns out to be that for me, cooking is something I do to relax as well. So.. and again relaxation is part of it, like switching off ... I can I see I get involved with a process of cooking and then I can see the product of it. .

Miguel described eating as a mental break.

Miguel:

It's nicer to be you the one who bought the food and the one that brought it to the house; you see every process at least after it was brought in the grocery store. So it is convenient to cook something for yourself and then take something and go and eat when you are hungry again. I think a lot of people are busy during the day and I think they wouldn't even eat if they didn't have to. ... Eating is like a mental break in a way.

The impact of the ambience on prosuming activities and vice versa

Many interviewees referred to the ambience as being significant to their activities and their moods while prosuming. The ambience involved both attributes of the place, (kitchen, lighting) but also memories (provoked by objects, ingredients, smells, particular recipes, etc), music, company, the smells.

Kate refers to the ambience when she is cooking in the familiar kitchen of her home and the intimacy and the warmth of her habits; having the radio on, listening to her favourite audio book.

Kate:

Cooking and baking tends to cheer me up, it is one of the ways that I relax. If I have had a very stressful day I will go into the kitchen... very homey to be honest - I am very used to everything there... I am a big homebody so I like it when everything is familiar. Put on BBC Radio 4 or I love listening to audio books so I might put on a mystery or something on my laptop (which I carry around) and cook or bake. It is one of my favourite things to do.

In the following example Thomas describes his experience while baking sweets and the impact on his mood - *"I will feel happy whilst cooking"* - and he also refers to the mood, *"the smell of the house"*.

Thomas:

Ah, there is a feeling on very specific occasions, the feeling I have which is a nice one and a happy one, it is specific with sweets. For example if it is Christmas and I cook something like apple pie then I will feel happy whilst cooking. The smell of the house.... my parents will come and will say "what are you cooking?" or "the apple pie smells so nice". I think that sweets make me feel more sweet – they are a little different the sweets.

Mina associated the smell of the food and the ambience that it is associated to the smell; *"it is like the kitchen at my grandmother's..."*

Mina:

Something that it is important in food and cooking is smell, apart from taste. Usually I don't taste my food when it is done, I mostly smell it. Smell to me is

very important in general so I have attributed certain aromas to certain instances, to certain events of my life and some of these events included cooking. ... It is like the kitchen at my grandmother's house for example, it had a certain smell from the food and everything else in there. Whenever I think of my grandmother for example, it is more than the taste, it is the smell which comes to mind. ... I remember that I had a friend that was a botanist here (Edinburgh) and she had this really nice kitchen with a lot of stuff inside. The first time I went to her house her kitchen smelt of "granny's kitchen." It was very much like that, the room. It was a matter of smell, not a matter of taste.

Jackie commented on the moods of the ambience and how it affected her cooking and eating practices and how that could have a direct impact on her health.

Jackie:

I have to be really careful (with my eating and cooking habits) but not so much here because it is not a stressful environment.

Prosuming activities being affected by moods and mindsets

Some interviewees mentioned that their prosuming practices changed or altered depending on their emotional state and mood. In that case their mood affected their prosuming practices.

Chara:

Actually, if I am not in a good mood I don't like eating. If I am feeling down then I just don't feel like eating. I just lose my appetite which is huge usually.

Elisabeth:

I just haven't been in the mood for a number of months now – I've not felt like challenging myself. ... Unfortunately for me I am going through a depressive stage at the moment, this is the second time in my life depression has happened to me and that has an impact with my relationship to food.

Clare:

When I am in the mood for new things and I have more time I use the net. ... although I would be tired from a day at work, uni, still if I am in a good mood I will cook something nice . . . but if I am not in a good mood it immediately affects me, so it depends.

Chara associated the emotional state of the moment, her moods of the moment to her food choices.

Chara:

As I said earlier when I feel down I can't eat, that is because my digestive system works in a different way. It is like a refusal of any input so I feel that if I put myself under pressure to eat something when I am not in the mood to eat then my body just rejects so I don't even feel like swallowing the food. Then

the opposite happens, when I feel good I can eat anything and lots of it as well probably. So if you eat something that you enjoy, you like and it is healthy then that is the best mix of things. So if I don't feel like eating but I know that I have to because I've been working hard, I know that my body will refuse to eat then I will eat something really tasty to trick myself into eating. ... It is of the senses in a way. Your senses tell you what you like and what you don't like for example the smell of a certain perfume, you either like it or you don't. It depends on how you feel. You have different responses. When you are angry you might smell something which calms you down or the other way around either because it is connected with memories or it doesn't combine with your chemical state at the time.

Prosuming practices have been associated by some of the interviewees with a different ambience on the phase of the preparation and a different ambience during consumption. Nora said that she needed to shower, to "*change*" in order to feel good before consuming the food that she has just made. Consumption for Nora is disassociated from the ambience of preparation.

Nora:

Because after that I need to shower, dry my hair and I need to do that to feel good and enjoy the food. So it's a very long procedure overall that is in my mind in connection with the food.

Preconceived feelings and fixed mindset about consuming practices were revealed by Mary in the following quote.

Mary:

And of course the colours, it is nice to have food of nice colours and I think that the texture of freshness... is a temptation as it says "eat me" when something is fresh. ... A beautiful red apple maybe says "eat me" because it is a nice colour but also it is fresh which is tempting. Also if the food smells nice or if I know who has cooked it. For example if it is from my mother or my grandmother I know that it would be very tasty. Also experience, repetition, if I have tried the food before then there is a preconceived feeling.

It is often said that entering a church alters the way people feel. It is very common for people to associate a change in mood with the ambience, the environment, the pervasive atmosphere. Good architecture provokes feelings and makes the equivalent settings for particular mindsets to arise. The same point was mentioned by the interviewees related to food prosuming activities. Many interviewees connected the ambience with specific mindset and moods often disassociating food itself.

Mary:

Very often (in a restaurant) I feel that it is not like home the food. I like to eat out because when we meet at Peter's Yard, a coffee shop (I meet friends there on Sundays) I like eating there because the food is tasty but it is also because of the nice friendly atmosphere; nice chat, nice people, nice food which all adds to a pleasant feeling. Or if I am out with my boyfriend I feel like I pamper myself. When we are out for dinner, we pamper ourselves and there is a nice atmosphere. ... When it comes to food itself, I think that the best food I have tried has not been cooked in a restaurant; it would be homemade food, not necessarily food made by me but by mothers – either mine or others!

Mood and mindset shifts closing remarks

Moods and mindset shifts were observed within prosuming activities throughout the process of prosuming. Most of the interviewees pointed on their preferences and their tendencies as a means of feeling or being good. Their sense of goodness, pleasure and satisfaction through prosumption was varied. This variation extended from issues related to health and bodily processes - *"while I start to spin due to the sugar in the maple syrup, it makes me go nuts! I just can't process it as I could when I was a child"* - taste, social, political, environmental issues to personal-emotional (memories). For example: *"It reminds me of my cousins because we used to go fishing cook in that way outside, very fast and simple ... it was a fantastic environment, fresh water, trees and birds chirping, so everything was quiet and beautiful."* Therefore they would experience feelings of fulfilment, a sense of reward or punishment from their particular choices: *"I find that when I am not feeling at my best, and my son, we both tend to eat very badly."* The fulfillment was sometimes accelerated from the process of creation and the personal effort that was attached to it, the full awareness of the preparation, the eating process, the immediate impact on the future, or the contrary if their choices didn't meet their personal criteria. The ability of food preparation and consumption to create and mould moods to transform one's mindset and to take the participants to personal places gives us the chance to introduce the next subject, prosuming practices and the connection to *platial* characteristics.

Prosuming activities and the creation of ambience

But many interviewees also mentioned the ability of food and food preparation to “create” ambience, moods and pervasive atmospheres in diverse ways. Paul mentioned his cousin and his home environment that he recalled when he listened to one song that they used to play when they were cooking out in the forest.

Paul:

It depends on my mood, ... I remember cooking Chinese noodles and I was listening to a John Denver song – The Rhinestone Cowboy, it is a very old song. One of my cousins used to sing it when I was a young boy. I remember we used to go fishing and cook outside with firewood and we used to take a guitar. He was a very good singer and guitar player so sometimes I will phone him and say “I still remember the song you used to sing.”

Prosuming practices and attributes of place.

Many interviewees commented on attributes of place related to their food consumption practices. For Marcia, consuming preferences incorporated issues of social stratification and particular expectancies. (Bourdieu, 1984). In that light attributes of a place indicated for her the type of food that she would expect when eating in a restaurant.

Marcia:

I guess the menu, the types of dishes on the menu, the prices, the ambience and the type of people that go there – you can tell by the types of people that go in. If you go to for example to Tiger Lily or to a kebab place, you can tell the difference. ...I know when I go to the shop the way it is, with the décor, the people who prepare the food. ... It makes a difference, the people and the ambience.

Kate on a more personal view referred to memories of food consumption and personal associations that she has made to specific places.

Kate:

I’d say that I am romantic so I like to eat certain things only in certain places. You can get American candy in the UK now but I won’t eat it here because to me you only eat American candy in America.

Antony and Miguel contextualized specific food consumption practices and could not think of themselves consuming these particular foods in different conditions and in a different place than they did.

Antony:

I mean I don't think of those fruits outside of the context.. which I ... found myself when I was eating them. (in a specific place)

Miguel:

That's in El Salvador so it's very tropical and they have mangos and make squeezed juices. My aunt makes lime juice and it's amazing. So that's engraved into my head , eating green mangos freshly cut in a bowl with lime and salt and being outside and it's beautiful in a sunny day and with family.

Adam argued that the environment was not the most important attribute for eating. The most important thing for him was his appetite and the taste of the food. But at the same time he associated prosuming practices to the environment subconsciously as he said.

Adam:

I didn't expect something less because of the environment, this was not a basic factor, the basic factor was the cook and the association with my taste and my appetite.

Q.:

How about the environment, does it make a difference to you in terms of appetite?

Adam:

Yes but again I think this is subconscious. For instance when we were camping I would go for fruit but this came naturally to me.

Under the same point of view, prosuming practices were strongly associated to specific places regarding the ingredients (that someone could find) and cultural issues of the place involved.

Many of the interviewees correlated their prosuming activities to places, also in metaphorical ways. Thomas for instance associated nice smells of sweets with homely feelings, home and Christmas.

Thomas:

The smell of the house.... my parents will come and will say "what are you cooking" or "the apple pie smells so nice".

For Jackie food preparation metaphorically was transformed to a place that was separated from the outside, from the real place.

Jackie:

So it becomes very practical, very warm, a good use of time and a good learning experience and it is a good thing to do as you are in a warm kitchen with bright lights so it doesn't matter what it is doing outside.

Kitchen as expected was mentioned by most interviewees. For Jackie kitchen played a symbolic role, as being the heart of the home and for Marc kitchen is the room of food production, the engine machine and for Miguel it is a *spatial memory* of being together with his beloveds.

Jackie:

The kitchen is the real heart of a home isn't it? In fact I went to the home of some fishermen on the island and they have built this huge kitchen with this lovely wooden table in the centre where they do all of their cooking and the kids and dogs come rushing in and out. It is a real home.

Marc:

Well I like cooking especially for larger groups of people. Well I am quite good for cooking for myself, I am alright for cooking for two people, but I really like kitchens (makes a gesture with his hands showing big space) work rather than fancy cheffy stuff. I'd rather work in a kitchen.

Miguel:

With my last relationships I have cooked a lot, with my ex-girlfriends very special meals and that was something really nice to do for sure! Be in the kitchen together.

Most of the interviewees expressed a personal association with their kitchens, expressing their preference to prepare their food in their kitchen and preferably alone.

Prosuming practices have been associated by some of the interviewees with a different ambience on the phase of the preparation and a different ambience during consumption.

Nora:

Nora "Because after that I need to shower, dry my hair and I need to do that to feel good and enjoy the food. So it's a very long procedure overall that is in my mind in connection with the food."

Meanwhile Mina tried to prepare her meals everyday. Mina considered eating in the kitchen as a treat, as the proper place to eat your freshly made food. For Mina food loses something when moved outside of the place that it was produced; outside of its *proper place*.

Mina:

I think that the kitchen is a very nice environment for eating the food. It is the place where it was cooked. I think sometimes if you transfer it to another place it loses something.

The proper setting was of importance for most of the interviewees in prosuming practices of food when sharing. Most of the interviewees preferred to cook in their kitchen when sharing and also prepared the setting for sharing in details (that varied from formal to informal, depending on the individual, the occasion and the people involved)

Adam:

I prefer to cook it at home where I know my kitchen well, the result will be better.

Mina:

When I entertain everything is thought of, the food, the colour of the plates, the flowers, the lighting, everything.

To sum up, in everyday food prosuming practices place was expressed as significant, personal, familiar and in most cases was associated with home. In sharing, prosuming practices place was also significant and specific. In the phase of preparation place was expressed of being equally important both when prosuming alone or when prosuming and sharing. In the phase of consumption when being alone platial characteristics were not mentioned as particularly significant (even if they affected their practices, it was not something that they would think of taking care of) whereas when sharing platial characteristics were expressed as being of great importance and significance.

Difficult to express it, difficult to talk about; mis-deliveries and fallacies

As with all cultural discourses, food too encloses rituals personal and social perceptions, meanings and codes of signification. (Warde, 1997) Food prosuming practices as all popular creations are highly contextualized. (Bourdieu, 2002/1977:110, 120; Williams, 1988:158) Therefore as it was expected, most participants expressed personal and group codes of signification regarding their food prosuming practices. Paul for instance never prepared pasta because for him it did not make sense, Diana considered food as something warm, Lorna would never cook something just for herself whereas for Kate it was almost an everyday necessity for her sense of wellbeing.

Many interviewees talked about the tacit knowledge and the experience they have gathered through the years and how that helps them to realize if they are on the right direction when cooking. Many interviewees commented on the process of rescuing the dish when realizing that something was not going on the right direction. Mark describes what can be rescued and what cannot be. Jackie also explains that through experience she is more comfortable in cooking, knowing that there is almost always a way to salvage a meal.

Mark:

Well that is another thing. The only thing that cannot be rescued is the undercooked. So undercooked rice or undercooked potatoes or undercooked fish cannot recover. Otherwise you just blend it with other things, vegetables, mustard... oh yes mustard ..

Jackie:

I know that I can always salvage a dish as long as I don't go too far; as long as you don't cook anything too much you know that you can usually rescue it. When you have more experience you realize that you can't mess things up too badly.

Some of the participants faced awkward incidences related to their food consumption, because they haven't made clear their preferences. Antony, after being a vegetarian for over 20 years, experienced eating meat without being aware of it. It was very difficult for him to put in words his experience.

Antony:

Yeah yeah I suppose sensual. Yeah and I find it really hard to describe to you how I felt that instant that I had the meat in my mouth. Yes.. I can recall it and I can communicate you a sense about it ..

In prosuming practices though people rarely commented on having very awkward moments. Mis-deliveries in prosuming practices were experienced due to either unintentional use of an ingredient, as Thomas says, "*if it is white it does not mean that it is sugar*" or because the result was different than expected (big surprises were mostly when they haven't experienced the dish before). Both processes were mostly considered as processes of learning. Thomas here describes the experience of using an ingredient without checking if it was the correct one.

Thomas:

I remember for sure. The last time it was a complete disaster! The recipe said

to use icing sugar and I used soda and I destroyed the whole thing. I knew that it would have been nice, not perfect, but it would have been very ok if I had not made the mistake. I put it in the fridge and it was ok but when I tasted it using a big spoon and it left me with a very bad taste in my mouth for the rest of the day. This is a mistake which has happened before because I don't check a lot and in cooking you have to check. You can't take just anything from your storage place and put it inside. An example is sugar, if it is white it does not mean that it is sugar. Now I double check and I have thrown away things which are not mine (a lot of people used to live in this apartment). So now I know what I have.

Another accident was experienced by Kate. Kate says "it was just one of those things, an accident".

Kate:

I think the last time was accidental I made some aubergine to go on top of a ratatouille and it was just too oily. I couldn't eat it because it was so oily and the texture had gone a bit weird. It was just one of those things, an accident.

When sharing on special occasions, if something was wrong, most of the interviewees would not share it and do it again. Although that was rare, since most of the interviewees were very careful and precise. Many participants expressed a difficulty in communicating their experience about food. A particular difficulty was located in the essence of taste.

Anthony:

but going back to these two philosophers. . who were talking about the coffee they are talking about language and the limits of the language . .em.. so language is a series of symbols they say so the way that it works is that .. each component relates to another component .. so a word relates to another word but unless the whole .. unless all of our experiences could be mediated linguistically you know that would suggest that there is nothing that would exist outside that kind of language circle but one of those two philosophers was convinced that it exists something .. ok a word could relate to another word. . and by linking these words you can communicate very well but there comes to a stage that you are going from a word to a word in this process of mediation there comes a stage where you hit a point where the word relates not to another word but to the world and you can't refine the use of language anymore.. you hit the word and you can't go to another word. . so it is outside of the language circle he identifies these points as being where the language meets the world and you can't . . go back to another word it's the senses.

Adam:

Describing the pleasure of eating chocolate is not easy task. It is as if you are trying to describe colours to people who were born blind.

Eve could not explain what she felt when preparing something for herself she was not able to consume it. This difficulty to transform a contextualized experience in a decontextualized discourse extends from the sacred to the mundane as experienced in everydayness. (Williams, 1988:158)

mmm... it is difficult to describe it because .. it is for example I know I have to have dinner and then I try to have dinner, and if not dinner something to eat but then I can't and I just leave it.. but then I know this is bad for me. .

To sum up food prosuming practices are strongly contextualized with personal and social meanings. A difficulty in expressing issues around taste was often. Mis-deliveries in food prosuming practices were often considered as a process of progress and learning and not regarded as failure.

Food prosuming activities as a habit

“We are what we repeatedly do. Excellence, then, is not an act but a habit.”

Aristotle

Most of the interviewees referred to skills obtained through habitual activities without really understanding the process and the way that it was happening. Joseph describes his experience,

Joseph:

I guess for basic cooking you don't need a great deal of skill but on the other hand if you have been cooking for forty five years you don't know what skills you've got because they are there. The other night I was doing a very simple meal and it was something like I'd run out of potatoes so I cooked rice and my dinner guest, in fact we just got back from Loch Lomond (a new girl who joined the dance society came with me really just to see Loch Lomond so it was a treat for her). So I cooked the rice, as far as I am concerned, rice is rice is rice. Anyway, I got it right; she said that I'd got it right.

Mary when asked if she feels like a professional in food practices, she answered that she feels like an expert because she has cooked some dishes so many times.

Mary:

I am not sure, that is a good question. There are some dishes where I feel like an expert because I have cooked them so many times but I would say no.

In terms of habituation and creativity Adam commented that since he is producing the same thing over and over again he does not feel very creative.

Adam:

No, I don't feel creative when I cook because I don't improvise a lot and I cook the same things over and over again so where would satisfaction come from? I mean there is only the verification that yes I cook something well but this is because I have cooked it many times before.

Adam referred to his cooking habits when cooking for sharing saying that when sharing he does not like to experiment. In that respect he doesn't feel creative when sharing either.

Adam:

No, because especially when I cook for friends I would not improvise out of a fear that I could make something worse so I don't feel creative – I would just make my best plate once again.

In some occasions though, when sharing interviewees would alter their habits, trying something different or unusual. Michel and Helen commented that in order to please their guests they would like to try something unusual, something out of the ordinary.

Michel:

Something other than the usual, something different.

Helen:

When entertaining and also at home I like to do something a little unusual in making a dish other than a traditional Scottish dish. So I became rather good with paellas, coq au vin etc.

Joseph finds it very important not to share the same meal with the same people in a sequence. For this reason as we have seen, he documents the dishes that he shares with his friends. When sharing most of the interviewees tended to create something they were good at, a recipe that they are really familiar with, at the same time some of the interviewees expressed the necessity to do something unusual, something out of the ordinary.

Many of the interviewees commented on their habits while cooking. Most of them habitually cooked while listening to music, radio, audio books, watching television, (some of them Skyping). Most of the interviewees regarded habitual prosuming practices as a process of disassociation with other activities, a change of ambience, being in tune with what they were doing at present and entering imaginary worlds of contemplation and feelings.

Most of interviewees had particular cooking and eating habits and preferences both on the types of food they preferred and also in the process of preparing and eating. Some ate habitually alone, others with company, having a break of what they would be up to; others while doing other things, working, watching television, in front of their laptop, Facebook account, on a table, sitting on the sofa. Habituation and scheduling has been an important factor raised by the interviewees. Most of them followed particular schedules on their food prosuming activities intertwined with their daily routines and activities.

Connectivity in prosuming activities of food

In terms of connectivity and prosuming activities of food, there were some diverse qualities of connectivity that were mentioned by the interviewees. One mode related to being connected to oneself, satisfying personal needs and preferences. Many interviewees mentioned that through their prosuming practices they understood better their preferences, their taste and their needs.

Kate:

I cook what I like to eat I am a part-time vegetarian and I have gone through periods of not eating dairy or not eating wheat. I think if you like anything you then engage in that world and so I like food so I have developed a repertoire of things that I like to eat.

A different dimension involved the connection to loved ones and family through prosuming practices and sharing. Many interviewees mentioned the bond that was created through sharing and making a meal to share. The connection was both because of the gathering and because of the thought of the person they would prepare a meal for, in order to make something that they would like. So connectivity was accomplished with a feeling of care enhancing values of social capital.

Lorna:

It is always about giving really; giving them a nice meal, giving them a cake, or scones or something. I think that it is the nicest thing, it is about sharing, sitting down altogether, feeling that you have put a lot of effort and time into something that they will enjoy. ...I guess it is not a pride thing, it is more about if it makes them happy or if they enjoy it then that is more important than "look what I can do" it is not about that.

A different dimension involved the connection to their culture, their tradition and their roots. Many interviewees mentioned memories, stories and places they would think about when they prepare something traditional both culturally or family wise.

Louis:

Well for instance I cook a lot of Pacific salmon; I have been able to find frozen Pacific salmon here. It is different to Atlantic salmon and it reminds me of home.

Michel:

Yes I do. I try (to make traditional meals)... It is one of those things that makes you feel at home.

A final quality involved the connection of the interviewees to the environment and to the roots of their food. Some of the interviewees said that through their prosuming practices they better understand the source of what they eat, become closer to the eco-system and try to be more responsible in the food they source.

Stephen:

I hope so – it is worth a try. I see all these problems with over-aggressive farming destroying farmland ... I do what I can – I am not a politician, I cannot affect the thing directly but at least I can try to affect it.

Closing Remarks on food prosuming practices

In this section we have presented the basic findings in food prosuming practices. Food prosuming practices involved issues of self-satisfaction and identifying oneself on a personal and a social level. Food prosumerism involved mostly intrinsic values of motivation when prosuming alone and both intrinsic and extrinsic when prosuming and sharing. Food prosuming practices very often incorporated issues related to sharing practices. Prosuming, sharing, cultivating and creating social bonds by building intimate relations of trust and care were often in prosuming practices and sharing. These practices were often as a mood shifting process that challenged the mindset before prosuming. Food prosuming practices were often connected to specific platial characteristics but also metaphorically prosumerism created personal places where the participants habituated in, offering the qualities of secure and trusted personal dwellings. Food prosuming practices were totally different when sharing on occasions and when practiced habitually. Food

prosuming practices reacted as a mobilizing practice of connecting oneself to others but also to the environment. In the following section these subjects will be re-visited in the case of prosuming practices in the realm of social media.

Digital prosuming practices as tested and explored in social media content prosuming practices

Digital prosumerism in social media content was explored through bibliographic research and personal engagement in various ways. After the analysis of the data gathered on food prosumerism the results were tested in the case of social media content prosuming practices with five in-depth interviews and further engagement with the interviewees. Then the results and the comments were brought together in the discussion that follows this section.

The importance of studying social media and the process that people engage in their everyday life is significant, since beyond doubt it affects almost everybody. It is a fact that nowadays in *western cultures* most people are acquainted with a form of social media. Claire an interviewee commented on this:

Claire:

My father uses social media; he's 72 years old and my friend's daughters who are 14 years old use social media. So everybody! The range is huge!

Digital prosumerism is a process very common in the practice of social media as prosumerism is in food practices. Just as common as it is to make one's own food, people create information, content and use it in various ways through their online social media accounts. In this section we will see how the main themes that have been articulated in the case of food prosumerism are revisited and re-addressed in the case of digital prosumerism and particularly in the context of social media.

Self expression through digital prosumerism in social media practices

Self expression, self projection, self reflection

Self-expression and social media is a subject well covered by the literature. This section will explore observations and findings produced through the research methods applied.

The researcher formed two experiments that involved an everyday digital prosuming activity for 30 days. The experiment was sparked from the first findings of the self-expression on prosuming activities of food. The findings of food prosumerism have shown that participants tended to prefer prosuming food activities instead of consuming (among other reasons) due to their ability to express their “instant” needs and moods.

That was questioned from the researcher’s engagement in her social media profiles. Based on the classification schemata of Kaplan and Haenlein (2010) the researcher has chosen social media rated high on the self presentation scale. From her engagement she noticed that there were different possibilities in different social networking accounts. This is why the researcher had decided to choose more than one type of social networking sites, Facebook, Skype and creating a blog.

		Social presence/ Media richness		
		Low	Medium	High
Self- presentation/ Self- disclosure	High	Blogs	Social networking sites (e.g., Facebook)	Virtual social worlds (e.g., Second Life)
	Low	Collaborative projects (e.g., Wikipedia)	Content communities (e.g., YouTube)	Virtual game worlds (e.g., World of Warcraft)

Table 1. Classification of social media , Kaplan and Haenlein, 2010

The first experiment involved the change of her profile image on her Skype account for 30 days in a row. One theme that was apparent through the researchers’ engagement in social media was the questioning of the ability to express herself through her content and the diversity of the potentiality in the different profiles. In the beginning the researcher thought of also changing the profile image on her Facebook account but that experiment was not fulfilled.

The photographs used in Skype were taken with laptop camera and used directly on her profile. The idea was to express her daily image on the medium. Changing

the picture in the beginning was quite a time consuming task but as time passed and towards the end of the month the task was familiar and done easily and more quickly. The researcher acknowledged this experiment as showing that through changing the profile picture the owner of the page could express a difference from one day to the following, but not express specific elements.

This observation led the researcher to organize her second experiment. The second experiment involved the drawing of one sketch per day during breakfast and posting it on Facebook and on a specifically created blog. This experiment was conducted in an attempt to depict in greater specificity the moods and the mindset of the moment. The second experiment was more successful in terms of self fulfilment and also in terms of expressing her moods and spirit of the moment.

One significant characteristic of social media is the interaction with the audience that you refer to. Sharing is a presupposed feature within the digital prosuming activities of social media and it varies depending on the type used. In the case of the researcher's two experiments the interaction varied. The interaction within the domain of Skype was not large. Three out of her forty contacts commented on her activity, sending her a direct message. Two other contacts commented on the change while having a live video call. What the researcher found of interest was the suggestion of Pella, a contact and a very good friend of the researcher. Pella suggested to the researcher to use a photo from the researchers' Facebook account as a profile picture on Skype, sending a direct message with the link of the specific Facebook photo. It said:

For a profile picture use this one! It is super!

That suggested to the researcher that her friend thought that the researcher was searching for a nice profile picture and that was the reason that she was changing the picture daily, and did not *see* the practice as a daily update of her profile status.

Both of the other two messages commented on the continuous change of the picture. George, a contact and close friend of the researcher, commented:

Maria Androulaki has changed her profile picture once, twice, thrice, a million times!!!

And when the researcher has stopped changing her photo George commented:

And by the way don't forget to change your profile image!

The other contact was Steve an acquaintance, one of the few contacts on Skype who is not a very close friend or a relative of the researcher, someone with whom the researcher would rarely contact. He commented with a direct message both on Skype several times and through e-mail once. One of his messages was:

Hello Maria! You are confusing us; you are changing your photo all the time!

In social media self expression and identity is associated with a "social projection of self identity, there is a simultaneous presentation of self to self and the mobilizing subsequent projection of self to others. Tia DeNora in 2000, before the rise of social media landscape, in her book *Music in Everyday life* approaching the theme of self identity and music was writing

"self identity is no longer conceptualized as a fixed unitary entity self identity is approached as a product of "social work" (DeNora, 2000:62).

Today even more than before agents engage, create, and post diverse types of information in their social media accounts throughout the day. These accumulated everyday actions inform the others, re-inform oneself and form circles of diverse self presentations, identities and personas. So in the case of the first experiment the researcher felt uncomfortable to continue the experiment on the account of Facebook, whereas she was more comfortable to actions of self expression in prosuming activities within the domain of Skype where most of the contacts were close friends and family. One other remark was that within each domain there are things and actions that are within the norm and interpreted in certain ways and others that are not and could be confusing, shaking the existed patterns and order. So in Skype it is not usual to change the profile picture everyday and this is why it was not received as an update but rather as a strange process.

The reception of the change of the profile image on Facebook depended on the photo uploaded. The photos were photos of the researcher that have been used before as profile images and the researcher was re-using them. Most photos were welcomed with "likes" and comments even if they were re-used, but none of the "friends" commented on the subsequent change of the profile image or the significance of the image used.

Most of the interviewees associated the activities in their accounts to practices of self projection in both a personal and a social level. Thomas relates his Facebook, Twitter and You Tube account to his profession, his artistic profile. Thomas went on to say that he did not post to Facebook, Twitter and You Tube anything related to his personal life. Thomas differentiated his accounts as mere professional and others as mere private.

Thomas:

In my social media accounts I merely post things related to art. I am an artist so in my social media accounts I built up my artistic image. ...for personal reason I have Skype, yeah Skype literally replaced my mobile.

Gilda, 28, during the last year had more free time (as she was searching for a job). In the case of self expression, her practices indicated that she had more free time but did not indicate the state of her real life; there was a direct link from her life circumstances to the way that she reacted with her social media account, being online a lot and interacting, but that did not depict her life's circumstances. In spite of that the following quote indicates that Gilda received the prosuming practices of her friends as a projection of their selves and their lives, not acknowledging the fact that she was not sharing parts of her everyday life. Gilda was creating an online persona that was the most dominant part of her life.

Gilda:

I do yes. Lately quite a lot because I have more free time and so Facebook takes more of my time now than it would take if I was busier I think. I think it helps with keeping in touch with people that you wouldn't. Like people from school for instance that you don't see them anymore... That is a good way of communicating with them, through photos and their updates you see what they're doing and how they got on with their lives and that is a general way of communicating and knowing more about their lives than you would know through an e-mail... It is a wide way of communication.

Claire as she said in her interview had not been feeling particularly well, stating that she was passing a period of not feeling very social. That was a sufficient reason for her to quit her social media accounts, for both professional and personal reasons.

Claire:

And as a kind of choice at the moment, because I've not been very well I'm not using it socially either.

On many occasions the interviewees recognized characteristics of contacts they have never been in contact with in physical life. Gilda in the following quote expands on this thought, explaining that she could speculate her *friend's* reactions, and as she said this is how “I know” some people “*that I have never been in any form of communication with*”; through their activity, their prosuming practices, the posts that they upload on their accounts, their comments, likes etc.

Q.:

When you are posting something do you post it for someone in particular?

Gilda:

No, but I kind of I know who would be interested on my post. This is how I know some people that I've never been in any form of communication with them. But I know that they will post similar things to mine and that is how sometimes I will check their pages because I know that it will be something that I'd find interesting.

Following this thought Emma considered having a Facebook account in order to *follow the life* of her nephew. For Emma this was very important not because she wanted to detect her nephew's life but in order to prevent the attraction of *people you wouldn't want to attract* as she said.

Emma:

I'm actually going to get a Facebook account so I can befriend my nephew who's about to get a Facebook account and I can keep an eye on what his putting, no what he's doing! He's a sensible nice boy but what he's putting up, you know! Because I don't want him putting things up that could then attract people who you wouldn't want to attract. So I'm going to get an account just to monitor and just for safety, not for noisiness. Just to keep an eye on. My sister and my brother in law couldn't do that because he... you know! So I'm gonna get one for that, I'll probably never put anything on it but you have to have an account and he can speak to me and I'll put a few things on just to look like I've got an account but I just want to keep an eye and make sure he's not giving much away that might attract... just as a security thing for him.

Emma was very sceptical about having an account for herself but also critical of others that had one, talking about people who own a social media account would say *how important people think they are ...*

Emma:

I don't have my own Facebook account. I think I'm a bit funny about Facebook. Because, how important do people think they are that they have their own Facebook account! And putting a little note up and saying ' I went to football

today I got trash, It's interesting'! With most people it's just nonsense! And also I think it's fairly dangerous in terms of teenagers and young teenagers.

Even if Emma rejected to have a social media account that decision was directly connected to her self expression practices and her doubt that she could express in proper ways through her account. In the following quote Emma explains that she preferred not to have a social media account because as she said: *"I'd rather choose who I speak to."*

Emma:

... yes! As a personal preference I don't want to have Facebook, Flickr account or whatever because I'd rather choose who I speak to.

The following section will monitor spontaneity and self expression as experienced in the prosuming practices of social media.

Self expression, self reflection and spontaneity; the moods of the moment, the moods of the times

In the first experiment the researcher was not very satisfied through her self expression in her digital prosuming activity. The researcher felt that she was not expressing the *"feeling of the moment"*.

In the case of the second personal experiment, the researcher was uploading for 30 days a sketch that she would make while she was having her breakfast. The images were welcomed from the beginning to the end with variations. On the tenth day the researcher included a small story with the post. That increased the popularity of the images. The comments related to the image, the sketching skills, and the moods of the image, the colours, and the overall impression. The images were uploaded to Facebook and a blog especially created for that reason. Although the comments on Facebook and blog never related directly to the researcher's moods of the moment, the comments related to the researcher's mood when they were presented on the closing event of the first international conference on designing for food and design for food. The comments related to the particular food consumed that day and also to the particular moods of the day

Claire is an interviewee that withdrew from Facebook almost a year ago because she was not feeling very sociable.

No I don't miss it but I think it is because I wasn't feeling very well and I decided that the best thing to do is to stay away from it and I wasn't feeling very sociable. That's got a lot to do with it as well. Withdrawing from social media .

Claire expands on her thought:

Just I'm becoming a little bit more curious about going out to events seeing what people are doing. Feeling a little bit more social now.

Gilda, commenting on the "*spark of the moment*", explained that she had noticed that there are periods where people are more interested in some themes and you can see that on their posting activity too, and also that there are personal phases where people post different things.

Gilda:

It is interesting really. Or depends on how I feel at the time because I think that generally people act with moods. There might be a long time that people are more interested on particular fields and they might be posting more about these fields and another time might be posting different things.

Following this line of thought Gilda describes her posts commenting that she posts things depending on her mood at the time but also things that depict her interests.

Q.:

How would you describe your posts?

Gilda:

My posts have to do with my life and the mood I'm in. Sometimes are quotes sometimes funny things but also a lot of philosophical quotes actually!

Q.:

How come?

Gilda:

This is an area of my interests and as I said I would post things that I am interested in.

Contrary to this, Thomas, a composer of classical music, said that he does not post things related to his personal interests and moods on his social media accounts. He would only post things related to his professional interest.

Thomas:

No, no in these mediums I never post things related to the way I feel. I only post things related to my professional interest. I post things to support and create a personal image, because I am an artist.

Even in that respect, Thomas reacted according to his mood related to his engagement on his accounts and that was to cultivate a particular atmosphere around his account and his profile, to *create* a particular professional mood. So even when an interviewee was expressing his/her reluctance on expressing his/her personal moods of the moment his/her engagement was dictated through a particular goal that was relevant to his/her self projection and the mood that he/she wanted to cultivate.

Thomas added that he would express his personal thoughts and moods of the moment on Skype where his contacts were merely close friends and family.

Thomas:

I do that on Skype. Yes, Skype is for that.

Claire commented that almost all actions in social media are intimate and personal, since someone has taken the time and the effort to communicate with her.

Claire:

I think any mobile phone or social media is extremely intimate. Social media too, because you can have a personal message. Which somebody has taken the time and the effort to send you.

Commenting on moods and posting Gilda associated the things that she posted with particular moods. The way that her profile *looked* was associated with the way that she *was seen as*.

Gilda:

Yes. My profile doesn't usually look very unhappy! That's something I don't like it to look so. It's active. Sometimes happy sometimes more sophisticated but not sad and angry or negative. I don't want it to be associated with any of that bad mood.

That reminds us the reaction of Adam when he was sharing a meal. Adam in terms of his social image would not share with others his Tesco pizza, because according to him they would criticize his choice and have a particular idea of him but also because it would imply that he had not been thinking properly about his guests.

Claire described the general impression of her posts as a combination of things that she posts like photographs, but it is merely created through the comments and the interests that emerge through her activity.

Claire:

Through a combination of things. Maybe not so much photographs. Generates comments and interests. I remember having a conversation with somebody about a holiday destination I'd been to in England because he'd seen the photos, a project called the Eton Project, ... he's highly regarded with his views of life in general and ecology etc, etc. so yeah, some people asked me questions about my trip down there.

Self expression, limitations and restrictions

Most of the interviewees expressed some restrictions regarding their activities on their accounts. Gilda said that her posts depended on the mood that she was in but at the same time she was very reluctant on posting something very personal.

Gilda:

Yes, I would post photos, I would post statuses and nice quotes or photos that I would see. But I would never post something too personal ... Like relationship statuses for instance. Or say something very personal. A lot of people will have arguments or break up and they will declare that on Facebook! These are things that I would never do. Another thing that I've never done is complaining about my job! Or jobs that I've had in the past although there have been jobs that I haven't liked but I've never posted anything related to work.

Gilda expanded on her thought saying that her feelings are too personal to be shared with a lot of people, *"feelings are not just for everybody to see them."*

Gilda:

My feelings are deeper and I think that Facebook it's just for the outside. I don't think it's something I'm very close to, I think it's a fashion, something that people do in today's society. Young people have it so they can be in touch with others or brands and companies use it for other purposes like advertising for instance. I don't just rely on my feelings on Facebook. Feelings to me come to other important parts of my life related with other areas and not with networking.

Q.:

Would you say that it is easy for you to express your feelings on Facebook?

Gilda:

No!

Q.:

Why?

Gilda:

Because there are a lot of people on it and feelings are not just for everybody to see them.

Self expression morals and immaterial values

The participants referred to immaterial values and morals connecting them to their practices in social media in both direct and indirect ways.

Thomas:

But what is the point of our engagement to social media ? Would we make any better place to live in? We are on Facebook but still people are dying in Syria and children are hungry in Africa

Adam, a PhD student in journalism, expressed his idealization of sharing his ideas, keeping in mind that they could have a positive impact on the world.

Adam:

When I post something I keep that in mind, that my ideas will make the world a better place. That is the overall idea

Claire commented on the effort of someone to communicate with her, acknowledging value to the prosuming activities of the others

Claire:

... you can have a personal message. Which somebody has taken the time and the effort to send you.

At the same time Claire felt uncomfortable about neglecting someone who had made a specific effort. For Claire morals were connected both to her response, to her prosuming activity, but also to the acknowledgement of the other party's effort.

Claire:

.. I always feel obliged to respond. I find it really difficult to ignore somebody who wants to communicate... and I wasn't sure how to manage all.

Emma, 52, expressed her concerns about her engagement to social media, as being too old out of the spirit of this époque but still felt obliged due to work conditions.

Emma:

because I prefer... The whole internet communication and wireless communications I'm just that little bit older than the people who pick it up. I remember pac man and I remember thinking it looked boring and this is when I was a teenager. All these things have developed and it is just being at the tail end where you would be interested in it but you had to keep up with it for work and...

Emma does not prefer social media for personal use, because as she said she prefers "to choose". For Emma putting something up on social media would not be specific enough to the people she wanted the message to go to.

Emma:

I prefer to choose, I don't like to put something out there like Facebook account or Twitter account and then have various people come in and read what I've been doing. I know you can put walls up, I know you can put security up but I also know that there are various ways around that, through my work! So, my friendships are special to me.

For Emma this was a very important aspect. As she said, *"that crosses the boundaries of friendship"*.

Emma:

All my friendships are special, you know with Alison, with other people. You know, I don't want to share that with everybody else. I don't want share my conversation that I have with Alison with somebody that might be from work or.. whoever who's befriended me on Facebook. I think it is intrusive of what ways. I also think it may become a passing phase, I think it's something that people have bought into and there's a little bit of euphoria about it and there's a ground of opinions 'this is what you do'! It could be wrong and probably will be wrong but it's just no comfortable, to me it crosses the boundaries of friendship, it's almost like sitting at a party and having your conversation with your close friends and then shouting across the room 'you'll never guess what she just said'! because all these people can hear it and all these people can get involved there is not the intimacy in the bond within that type of format .

Emma talks about the ethics of Facebook as she has understood them, as being out of the range of her ethics on communication and relationships.

Self expression and influences

Claire is an interviewee that has stopped using social media and particularly Facebook for almost a year.

Claire:

Withdrawing from social media Not particularly bad but I noticed I was using it a lot and I went to an agency last year to register for work . one of the members of staff I was chatting with she told me that she stopped using Facebook because she'd actually become addicted to Facebook and it started taking over her life. She was using it for work and she was using it for her own personal pleasure as well. But she found that she couldn't do anything, she couldn't leave the office without her telephone to keep in touch with what was going on Facebook and I don't think I was as obsessed with social media as she was but I did spend quite a considerable amount of time on it before I started feeling not particularly well.

Claire in another point associated her Facebook account with low moods because she associated it with her computer which has not always been a pleasant

influence. Claire has associated her account to a particular object and that influenced her impression on the account and her activities there.

Claire:

Quite low! (mood) Yeah, quite low mood because the computer didn't use to bring me a huge amount of joy!

Adam explained how sometimes he was influenced by the stream of information that he received. For example he is referring to his friends in Syria and how he was feeling when he was receiving a notification of an activity that would imply that they were ok.

Adam:

... In that respect I was feeling happy when I could see an activity that would mean that they are ok, or that they have managed to leave the country.

Thomas commented on the influence that social media had on him when he posted a personal piece of music and it was not received in a very enthusiastic way. He also describes his first "*not like*" on You Tube.

Thomas:

Well of course I was disappointed when.. you now not because it was my piece I mean if someone else has written it I would say... not because it was mine... but of course I was disappointed... and I have received my first not like on You Tube , actually my first two not likes... and both of them are from Greece... I don't know what to do know.. I am just waiting.

Self expression and skills

Claire quit Facebook six months ago. At the interview she described the routine and the customs that she used to have and the restrictions that she faced due to her knowledge and her skills and her impression that in social media and particularly in Facebook things change.

Claire:

Yeah I would comment. And people would lift photographs of mine they would tag photographs. I haven't actually done that because I don't think I knew how to do it. And also I think Facebook has actually moved on. Summer 2011 it was probably the last time I used Facebook or to any degree and I think in that space of time it has moved on. There are completely new things on Facebook that I'm unaware of. But I'm actually looking forward to getting back to it. ... But I also think the photograph I mentioned when four of us were on holiday when we were teenagers, is available for me to have as profile picture;

so I don't actually understand how that can be coz I didn't put it there someone else put it there.

Emma referred to the construction of a public image and a profile through specific activities in social media accounts. Emma's profession is related to that.

Emma:

I suppose, people from local areas which helps to build the profile of the government as a whole. ... Sometimes, we would get people asking about something, let's say for instance the Culture Minister who'd go to an event and support the national youth orchestra. (I'm making this up as I go along btw). But, yes, support the national youth orchestra and present them with money and someone might come along and say 'it's great to support young talent' and someone else would comment that perhaps hadn't been to the event and heard them playing and thought it was wonderful and someone else would come on at the back of them and would say that their child had been involved and it was a great opportunity for them and all this kind of thing personalizes the government's interjection of cash into events I suppose. Raises the profile of what's been done .

In another point Emma talked about her Twitter account, explaining that she has it for professional reasons. She referred to her consuming practices and to the particular capabilities of this type of account. Through her practices Emma believes that she selects the information that she needs.

Emma:

I don't have a Tweeter account I have one at work I don't have a personal one. I have one at work and I follow people. I don't have my own account, a profile to put on what I'm doing ... I've got about 43 people that I follow every day. I just put a key word search in and I don't actually read everything. I'll put key word searches and I'll see if something comes up I'll see what they're saying.

Self expression, physicality and intimacy

Some of the interviewees mentioned aspects related to physicality and their engagement to social media. Most of the interviewees praised Skype and the ability to feel "*warmer*" or as "*almost being there*".

Emma:

Yeah, I use... Skype. Skype is fabulous. because I have friends nearly like yourself, who don't live around the corner and that I don't go to visit every day and Skype gives you a physical sense of being with that individual and you can Skype up and you see what they're doing and you have your lap top and computer on the corner of a room and you're chatting away and you feel actually like you are there. ... She's almost in the English channel. I'm not going to drive there and find out how she is. Skype is the next best thing to do. It's

brilliant! You can say things ‘you need to get your roots done!’... or, your hair is lovely or I like the colour of your top and it’s more interactive than a telephone call. Much more personal. And warmer! You get a cyber hug from Skype.

To sum up a process of self identification was obvious in prosuming practices of social media content. Self expression, self projection, self reflection and self presentation were significant. Self expression appeared as a significant part of social media engagement but under limitations. The limitations related mostly on the awareness of the audience and the concerns about the public image that is presented through their posts. Therefore self expression is limited through issues related to self projection and self presentation. Expressing oneself through prosuming practices of content was a true fact for the interviewees and happened through a combination of things. That was clearer in the description of the impression received from the contacts of the interviewees, saying that you could understand the person through their posts and their *attitude* in general. Self reflection was very significant too. Most of the interviewees felt approved, neutral or rejected when their practices were popular in their audience, or not. Most of the interviewees commented on being able to express their mood of the moment but also being influenced by the stream of the information received from their *world* that could alter their moods and mindsets. Morals and ethics were significant aspects of the identification through prosuming practices, especially when related to issues of self projection and personal values; issues of idealization, issues related to the boundary of the private and the social sphere were apparent. That was more obvious on the older interviewee aged 52, who although was extremely familiar with the platforms refused to use them to a large extent in her daily life.

Sharing and digital prosumerism in social media

Sharing is a subject very significant in the realm of social media. Most of the interviewees spoke about the type of information that they shared, their contacts, their relationship with them and about privacy settings.

Gilda said the types of things that she posted depended on her moods and the interests that she generally has during a particular period.

Gilda:

It is interests really. Or it depends on how I feel at the time because I think that generally people act with moods. There might be a long time that people are more interested on particular fields and they might be posting more about these fields and another time might be posting different things.

Gilda said she has a lot of “friends” on Facebook, but some of them are not very close friends in real life.

Gilda:

The others are just there because we have mutual friends or I have mutual interests on Facebook with; because I have quite a lot of friends. I just like something they post or their photos and that will stay just there.

Gilda talked about her privacy settings and who can access what she posts.

Gilda:

I have a lot of photo albums that I don't want everybody to see them and I always set who can see them and who cannot and I also have people that are restricted to see these albums or cannot see much at all from my Facebook page.

Sharing inclusions and exclusions

Many of the interviewees talked about inclusions and exclusions of people and how their practices related to particular people or groups have changed through time and experience .

Adam:

I remember when I first joined Facebook I really wanted to have one hundred friends so I added a lot of people (mainly girls) that I didn't know. And then when I was starting to have more real friends, for every real friend I would delete a fictitious.

Gilda talked about her experience of *blocking*.

Q.:

Do you sometimes? You know facebook has this 'block' option or options to select not to see their notifications?

Gilda:

Yes, but I've not done it. Well, I've only done it to a few people.

Q.:

Have you taken that back?

Gilda:

No, if I do something, that's it!

Q.:

Have they tried to communicate?

Gilda:

No if they're blocked! There was an incident with someone that tried but I didn't even reply because I had given that person too many chances anyway!

Gilda described when she was blocked by one of her friends and how that made her feel.

Q.:

Any incidents that you felt really bad?

Gilda:

Yes, when I've been blocked by a certain person. It was just someone who was close to me and then at some point after what happened I was blocked by him on Facebook. So when I saw it. That made me sad.

Gilda talked about her customs and how she has changed the way that she shares information through time, mainly due to the increase in the number of friends.

Q.:

Do you remember any incident that happened and you changed the usual way of its use?

Gilda:

When a lot of people added me as their friends, I didn't put on it anymore a lot of personal stuff.

Q.:

Did you change your private settings?

Gilda:

I changed them and I changed a lot of my photos too.

Sharing for professional reasons

Some of the interviewees mention aspects related to professionalism and their prosuming practices on social media. Claire praised the possibilities that social media offers and the practices she has adopted in order to set up a business in public relations.

Claire:

I used it for social reasons really and I was considering starting up a business again. I used to be self-employed doing public relations and I looked after some musicians and it's a great tool social media for communicating what musicians are doing because it's all about them performing live generally and

getting a crowd together to come and see them, enjoy the music and buy tickets etc, so that's all promotion and sales . that was in my mind and I was thinking about how could I adapt social media for that purpose. Then of course I was increasing on Twitter and on Facebook, the amount of friends I was kind of adding to my friends, with friends of friends etc. I would receive invitations to go along to events.

Claire describes how she decided against the self-employed route in the end.

Claire:

Yes, work but I wasn't getting paid for it. I decided eventually not to pursue the roots of self-employed again because I couldn't actually see how financially I was gonna make it work.

The same preoccupation was expressed by Thomas, a composer of classical music, and Adam, a journalist who used his practices on social media accounts to build up his professional profile.

Thomas:

I would always post something related to my professional image, I am an artist and therefore whatever I post builds on this image. I post my music but I don't know what else to do. At the moment I am just waiting

Adam:

I rarely comment or *like* a lot of things. I post every fortnight an article on my blog and I repost it on Facebook. I am building up my professional image.

Comments feedback

Most of the interviewees referred to the comments and the feedback they had in their posting activities. Most of them generally enjoyed positive comments, expressed their uneasiness at the lack of comments and their discomfort when they received negative comments.

Claire:

Yeah, I've posted photos of food. One photograph that somebody had posted on my wall and had generated a lot of comments, because it was four of us on holiday when we were in our teens. So, a lot of people commented on my page and my friends' pages. It's quite nice to look at that. They were complimentary comments as well which is nice!

Gilda referred to comments and feedback on posts of other people as being influential.

Gilda:

If I post something and I receive a lot of nice comments and that will make me

feel good about it. But other times even when I see comments of other people on other posts that are not mine and they are not as nice comments or as right as I think they should be. Then are other people that have very different ideologies and will post these 'weird' things that are weird to me and I'll think: 'this is all very negative to me'. And I don't want that.

Thomas talked about his first two negative comments saying that it made him feel weird. He also mentioned the Greek *roots* of the dislikes, as in *you tube* you can see where it has being disliked from but you cannot see precisely who disliked it. That fact made him feel even weirder since he is from Greece.

Thomas:

In YouTube ... I had my first two dislikes, they came from Greece ... It made me feel weird.

Adam expressed his suspicion of likes and comments; but at the same time he commented on the mechanism of social media and how sharing has the potential to make something widely known in no time.

Adam:

I have noticed that the people who have many likes they are very active in their accounts generally. These people would like their friends to post all the time. ... But at the same time if something is very good it can be shared and become popular in no time. Something like that could happen with music. In that case the creator is not sure of the success of his song until he sees it.

Sharing and co-creating through Skype

Emma and a close friend of hers organised cooking sessions through Skype. The chef sent the recipe, they arranged the day and they cooked together. The roles changed respectively. This was the second case of co-creation that we have run into using Skype as a medium of communication . Thomas cooked while Skyping with his parents as a learning process. The process was the same on both occasions. They would decide on the recipe, set a date and cook. The main difference was one of motivation - in the case of Thomas it was a learning process, whereas in Emma's case it started as an impulse of one friend to encourage the other to start on cooking again (overcoming her non-interest in food and eating after a difficult time in her personal life). Values of companionship, support, and solidarity can be seen in both activities. What is interesting with Emma are her remarks that you can find this

support online, and this has been an inspiration for their cooking sessions, and even though it started as a compulsion they have continued it as it was fun and entertaining.

Emma:

I have a friend who lives down in the south of England and we Skype once a week and we have this little cooking thing going on Skype, so every week I'll send a recipe and she'll get the ingredients in and we'll cook it and have a chat at the same time.

Q.:

Have you invented this or have you seen it somewhere before?

Emma:

We came up with it ourselves but there's a lot of these on TV where you can get ...It was about a year ago and my partner had died and I wasn't really eating and getting around meals. I wasn't really interested in cooking for myself. I'd had a chat with my friend on the phone and she was saying 'we need to get Skype' because we always run over the hour. You know you get your packet and pay for an hour and after that... Skype was free and she said 'let's do this', we can cook together and we can ... you know! I thought that sounds like fun, so we've been doing it ever since.

Emma described how she learned through Skype a particular cooking skill that she had never been very good at.

Q.:

Do you remember any successful meal that you made?

Emma:

Well, one thing that I've never been able to cook is couscous, because I didn't cook it enough or it was soggy. We did that, and that resolved the couscous barrier.

Q.:

Did you follow your friend's instructions?

Emma:

Yes, in your own kitchen and you have the computer up your chatting away, and is like 'alright, let's chop the onions' and do that and do this.

Q.:

Would the one be the instructor in his recipe and the other would follow?

Emma:

Yes, because if I have the recipe and I've made something before, I'll explain my friend how to do it and vice versa.

Sharing and adjusting

The interviewees were specifically asked if they changed their sharing tactics depending on the occasion and time. Most of the responses were negative, not referring to major changes in their practices. There were exceptions to the rule; one of these came from Gilda. Gilda totally changed her practice on Facebook when the number of her friends increased significantly. Gilda restricted the access, especially on her photo section.

Q.:

Do you remember any incident that happened and you changed the usual way of its use?

Gilda:

When a lot of people added me as their friends, I didn't put on it anymore a lot of personal stuff. ... I have a lot of photo albums that I don't want everybody to see them and I always set who can see them and who cannot and I also have people that are restricted to see these albums or cannot see much at all from my Facebook page.

Most of the other interviewees did not change their tactics through time. Most interviewees used different practices in their diverse accounts.

Mood and mindsets shifts through digital prosumerism in social media

It is probably not an exaggeration to say that the influence of *mass* media to moods and mindsets of an audience has been explored and contemplated since antiquity. From the rhetoric of Aristotle to the famous Marcusian demagoguery of the mass through media and from *dimagogia* of the ancient Greek rhetorians to the roman emperor talks on the balcony addressing to the *popolo* an audience historically was *moved* by a talk; and the talk potentially created a prevailing atmosphere influencing (others would say directing) the public opinion of the masses.

The subject has been well covered by psychology, communication studies, and advertising. In this section we look into the impact on one's mood and mindset of his/her prosuming activities and his/her *participation* in the creation of the prevailing atmosphere. Nowadays in the realm of social media the creator is also the spectator. The users often change roles, a spectator reacts and becomes a creator and then again he/she is a spectator and the cycle goes on. The participants acknowledged the

impact of this process on their moods and their mindset. In social media the creator from the balcony jumps into the shoes of the audience and becomes a co-creator with his/her audience. At the same time a co-creator from another domain becomes the audience for someone else and the flux continues.

Claire in this quote describes this cycle. She describes the creation of a prevailing atmosphere in her social media account and her participation in the process.

Claire:

I remember the night of the London riots being online and having television on. I remember the mood between everybody that was doing the same thing as me, was elevating and we were very concerned because we were watching places in London that we knew burn! We were very aware, we knew people living in the streets of London, for example the train station directly opposite there is a Debenhams store. That was burning! That is the kind of place where my friends would shop! My friend who lives in that area and would shop quite often and they lived near there as well. My partner's nephew lived near there as well. People were chatting on Facebook about their concerns, about what was going on in London. There was a kind of sarcastic British humour that started to kick in about, 'let's all get the clash' from the 70's rock group and they had a very politically motivated leader singer who died, sadly! They had a song called: 'London's burning'; which has become a kind of anthem of what happened in the riots. So there was a lot of talk about sarcasm, about a lot of anti-government

Q.:

Did you participate in that?

Claire:

Yes, I did participate in it. Coming up with other songs that might be appropriate and things like that. So yes, I did! Yes, it captured a mood. Elevated the mood, because certain people were talking about the same thing and watching.

Q.:

Were you commenting on photos that were uploading?

Claire:

No, commenting more on what other people were saying. And what we were seeing on television.

Claire highlighted the sources of the creation of the mood and the build-up of the mood; there were two or three people that had an opinion... and 100 different people commenting.

Q.:

Was it all on a page of a group, do you remember?

Claire:

No it wasn't! it was individually. There were two or three people that had an opinion that were the focus point. I would say so. It was interesting to see what they were posting. There were more than 100 different people commenting what they were saying in a very short space of time. It just showed you that everybody was concerned and everybody wanted to discuss what they were saying, what they were feeling. In the British way you often use humour, when we're appalled or frightened. There was a lot of that and heavy sarcasm as well. It was interesting! Very instant!

Gilda spoke about her experience of other people's reposting the same things, referring to the simultaneous circulation of a common theme that as a consequence would create a particular mood and mindset.

Gilda:

It is the same posts again and again or people copy each other. People from different parts of the world will be posting the same photo. If something has happened in the world you'll see people from here posting about it and then in the next few days from other people. So the same thing over and over again which makes you feel so bored.

Later on, Gilda described how she reacted to the comments on her posts but also on the comments of others' posts too. Gilda described how both comments and her reaction affected her.

Gilda:

Sometimes it does (affect me) yes. If I post something and I receive a lot of nice comments and that will make me feel good about it. But other times even when I see comments of other people on other posts that are not mine and they are not as nice comments or as right as I think they should be. Then are other people that have very different ideologies and will post these 'weird' things that are weird to me and I'll think: 'this is all very negative to me'. And I don't want that.

The engagement is accelerated when Thomas and Adam post something that they have created. Adam here describes his experience when he is preparing something to post on his blog and his Facebook account.

Adam:

How can one feel when he is preparing himself to address the world? That's the feeling that occupies my flesh and soul whenever I write an article for my blog because I know that my words will soon be a part of the so-called public sphere. ... What I feel then? The notion of the silent discussion and covert confession refrain my enthusiasm, (I feel) A bit of stress for I do not know how my work will be evaluated...

Prosuming activities and attributes of place

As we will see in details, in the case of food prosuming practices the interviewees connected their prosuming activities to specific spatial characteristics, but in the case of social media content prosuming practices most of the interviewees did not:

Now it's a place where everybody is on it and everyone can see each other and what everybody is doing.

Some interviewees described specific spatial characteristics when referring mostly to video broadcasting. Claire in the following example describes a connection of her social media use to physical place.

Claire:

... One afternoon, my friend from Greece, appeared on the camera on front of me on Facebook so it was almost like the Skype thing but on Facebook and I hadn't understood that you could do that on Facebook. ... It was good fun. It was unexpected so it was good fun. ... He's a friend of mine so we know each other really well. If we don't see each other for a year it doesn't matter we just pick up again. He hadn't actually met my dog, so I could take the camera of the computer and introduce him to the dog. He said 'is that your new house'? I said 'yeah, have a look'. I took the camera and showed him around the kitchen, around the lounge so that was quite a good fun.

Of interest to the researcher was that Claire has also connected her activity on her social media accounts to an actual object of her home. On the question have you associated your social media accounts with particular places? she answered:

Claire:

Yes. With the place directly behind you. I used to see Facebook with my erlum, which is a family bureau with my computer. I don't think I've ever used Facebook on my lap top! I would never take it into my bedroom for example and have a look there. I don't associate Facebook with being at work, because it's not an activity I would pursue in my lunch break. I think it would be frowned upon by most employers anyway; unless you work within the media or whatever. I think a lot of people do perceive it as a waste of time. But again, probably the majority of people don't, but yes, I associate Facebook with sitting in my house and my computer.

Claire also talked about the spatial characteristics that you share with the others when Skyping and how the *cyber space* on Skype seems more *real*.

Claire:

With Skype you can't because you are face to face with the person and you are engaging more. You feel more engaged because you see the person, you can see their environment, and you can sense what they are doing because you have been in their house.

Difficult to express it, difficult to talk about; mis-deliveries and fallacies

Many of the interviewees referred to misunderstandings and fallacies. In digital prosumerism it appears that there are more of these than there were in the case of food prosumerism. In many occasions interviewees expressed their experience of having a different kind of approach through social media and a different one in *real life*.

Gilda:

I just remember I got to know one person more through Facebook messages but in real life that didn't come up as well! I knew the person, I've never have just met someone through Facebook. So we started talking more on Facebook because of the distance. When I met again the person though, it wasn't as good as on Facebook! So, I wouldn't do it again. That was the only different incident that happened to me on Facebook. It is the same idea of letters and chats. That if you don't really get to live those moments live with a person then you can always mislead or misunderstand what the actual chemistry is or what is really going on.

Q.:

Did you feel that you were misled?

Gilda:

Yes in a way. It was all very different in real life from Facebook. Don't ask me what it was.

Sometimes the interviewees expressed their uneasiness of understanding elements of their accounts when they were not involved in the process of producing (making, choosing, composing etc). Claire for example expressed her query over a photograph in which she was tagged.

Claire:

But I also think the photograph I mentioned when four of us were on holiday when we were teenagers, is available for me to have as profile picture; so I don't actually understand how that can be because I didn't put it there someone else put it there.

Misunderstandings and lack of awareness about the possibilities that an account offers often had an impact on how it was used. For example Claire was intimidated by going back to use her Facebook account. Once she learned that you could look at it without being online she changed her mind.

Claire:

You can look at it without being online? Can you? ... I didn't know that!

Because I haven't used it for a while I just felt overwhelmed about the thought of going on again, but since you can look at it without being on line

Emma describes how emailing could be so simple and common but at the same time it could lead to misunderstandings. Habituation can be mechanical and can prompt misunderstandings. (Vrettos, 2000)

Emma:

You've got to be really careful. I find that people don't read e-mails or text messages properly. Because it's so instant. You pick up your phone and you've got a text message and bla, bla, bla, people don't look at it, don't read it properly. And it's filtering in to e-mails now. And people when they are busy they have a habit of not reading their e-mails properly. So, you perhaps, say something like 'would you like to meet up on Saturday, between X and Y', then someone will come back and say 'yeah, that's great!' and then you think 'so, do you want to meet up on Saturday or Sunday'! that happens all the time. ... I think people are becoming very lazy with it. That's what I mean. People are too familiar with the whole concept of the electronic medium. That they don't pay much attention to it. I think that's the danger and I think that's where we are now. ... so much as a second nature, that they don't pay enough attention.

Emma described her experience on Skype with someone she did not know well, for business use. She said that Skyping for her was efficient for the people that she already knew, but not so appropriate with acquaintances or for business purposes.

Emma:

It used to frustrate me. ... I think Skype is a good thing if you have built a rapport beforehand. If you know the person and you have built a relationship already.

Enjoyment and discomfort

Claire had an overwhelming experience on Facebook because she was not able to manage the settings of her account and use the potential it offered.

Claire:

No, not so much. It was more keeping in touch with people or having general chats and then online chats which I found quite annoying and irritating. I would participate but...

I would participate but I'd find it irritating as I would not like to chat to six people at the same time. ... Because I'm a very quick typist so it's quite easy for me to type and I always feel obliged to respond. I find really difficult to ignore somebody who wants to communicate and I wasn't sure how to manage it all. Maybe I could make myself invisible I think you can do that but I just didn't find out how to. Then I would probably be able to select the people I wanted to have an online chat with. Otherwise I think it's really handy. Clearly, lots of people love it they enjoy it. It's so popular.

Discomfort about technical issues was often expressed. Claire commented on Wi-Fi and her uneasiness of using it because she thought that it would harm her. That had an effect in her digital prosuming practices, since she used only her desktop computer to log in.

Claire:

No I wasn't tempted and I have Wi Fi in my house but my Wi Fi is switched off 99,99% of the time. I only switch it on half an hour before I want to use a computer. Because now I work with computers everyday... and I don't want to come home and do it. I also believe that Wi Fi , the rays that come from the device are extremely bad for you and I know that is coming through the walls. So they are absolutely everywhere. I feel having that little box on my own house all the time just makes it worse which is a contradiction, because I smoke like a chimney!

To sum up, it was observed that in social media prosuming practices, there was a tendency of the users to formulate their understandings and assumptions based on pre-acquired information, their activity and on observing others' activity: *"Every person that you follow for about a month; you can understand what kind of Facebook personality they have"*. Their prosuming practices involved understandings and meanings that sometimes were challenged in other contexts: *"It was all very different in real life from Facebook. Don't ask me what it was"*. According to most of the interviewees activities in social media reflect and convey messages and meanings that could be either delivered or mis-delivered and misunderstood.

Social media prosuming activities as a habit

It is notorious how powerful is the force of habit.
Charles Darwin, 1872:21 *The Expression of Emotion in Man and Animals*

Most of the interviewees regarded their engagement to social media as a custom, as a habit. Frequently their engagement involved multitasking activities, while preparing or having food, at the background of other computer orientated activities, watching television, talking on the phone etc. This tendency is depicted in the social media accounts. Many users posted on the other activities what they were doing at

the same time. For instance Rick Astley posted a status on the 16th of October on his public Facebook page.

Rick Astley:

Very excited !!!!!
Frying eggs this morning MMMMmmmmm
Oh and I am going on tour, yeah !!
Manchester tonight always a good place to start.
Hope to see you out there somewhere Rick x
ps A good friend of mine Rob Marr is having an album
launch at the roundhouse in London tonight.
I am listening to his album (Anatomy) while doing
breakfast and its rather good. Have a great gig Rob x

Claire described her social media accounts as a custom, a habit. She also referred to the other activities that she would have at the same time, explaining that in the presence of other people she would not have TV on, or be engaged with her social media accounts.

Claire:

Oh, yes! I would log in quite often. Maybe not every two or three hours but a couple of times a day for sure! ..., early evenings and I would still be there four hours later! I would probably switch it on around about 6pm and go up until midnight but it wouldn't be constant. Maybe I would be using it for two or three hours per night but it would be switched on from 6pm up until midnight. ... (At the same time) I'd be watching telly or making food. Or if friends came round absolutely not, I wouldn't have it on! I wouldn't have the telly on unless we wanted to watch something in particular.

Gilda commented on her constant daily engagement with her social media account through her mobile phone.

Gilda:

I'll get up and have breakfast and have a shower and get ready. Then I will go out and occasionally I will check my I phone. But, there are notifications coming through my I phone and that is another way of letting me now that something has been posted or a comment has been made and then go on and check a little bit more of Facebook. When I get back home, I will go on Facebook again. That's when it takes me a while. Sometimes it can take me up to 1 ½ hour which is not very good!

Gilda followed on saying that her Facebook engagement changes during the weekend because her habits are re-adjusted due to other daily routines. Gilda

carried on saying that her engagement was readjusted and influenced by her lifestyle at the particular time.

Gilda:

If I didn't have it now? (I would miss it) A little bit yeah. It has become as a routine, not the best thing that can happen to you. ... That (the engagement) depends on the lifestyle that everybody has. I don't think I would do that as much if I had a partner for instance. But because I lie in bed and I don't have anybody to talk to I check my phone and I check Facebook. But I know I wouldn't be doing it as much if I wasn't in the room by myself.

Emma commented on her engagement with social media and the devices that she uses. She preferred using her computer but she regularly used her smartphone.

Emma:

I was sitting e-mailing a friend on my mobile while you were speaking...

Q.:

How regularly would you do that on your mobile?

Emma:

A couple of times a day, ... on my lunchtime or in the evening I would check if I wasn't at home. I prefer to do it on the computer because you can see it better. Yeah, I could do a lot of e-mails with friends, we are e-mailtastic!

Even if social media is not a necessity Adam admitted his adaptation and habituation through repetition. Habits are adapted through repetition. (Layard, 2005:154) Adam equates his habitual engagement to instincts. Stressing the importance of habit, he said that he would feel *lost* in the absence of internet, because that would change his schedule. At this point Adam addresses his suspicion of being addicted to his social media accounts. Adam discriminated his engagement with his Facebook account and his blog. He follows different rituals and different customs to each one since they are used in different ways and for different purposes.

Adam:

It is not that social media is a necessity, I mean I can live without social media, I could adjust, as I have adjusted in the past, but now it has become a custom of mine, ... how to call .. it a habit, yes it is a habit. I am used to it, I have it in the background and ...

It has become a sort of instinct. I do it because I think that this is the way it is. And, if I am denied internet connection for a day or two I think that I would be lost in a way because it would change my daily schedule – I won't be connected

with the flow of news and all this stuff.... It is a sort of addiction. It is part of ourselves; it is a part of the lives of others who we are not in contact with on a daily basis. It is a quick way to see what is going on in our small part of our world. It has added up, from five years ago it is now something we do on a daily basis, it is a custom so it is mostly customary now. From the moment I get up I will access the web. I will check my Facebook account, my email, my blog statistics. ... You know, instantly I will check the statistics of the previous day or the previous week and I will check my Facebook account to see what is new. This is my point, I will do this throughout the day, several times because I am always in front of a computer and that happens because my life is connected to that.

Adam, like Gilda, points out that his engagement is connected to lifestyle and the other activities that he has at that moment. Pervasive media occupies everydayness, becomes a part of the regular way, the habitual and everyday lifeworld. (Coyne, 2010:78)

Adam:

Yes, and I told you so because this is what I said, for me it is a custom, a habit to go onto Facebook and check things out or to share a post from time to time, share a link of my newest post, article or just to share a specific idea, to see what kind of interaction my blog has on a daily basis. It is a sort of habit you know, every person that you follow for about a month; you can understand what kind of Facebook personality they have.

Habitually the interviewees had different customs depending on their character, the occasion, their lifestyle and the different type of accounts they used. The engagement of Adam was mostly passive as he said on Facebook but active on his blog. On Facebook his engagement was almost constant but his active engagement was not so frequent and it was more random than his blog active engagement that was every fortnight. Adam clearly illustrated his habits, differentiating his interactions on his different accounts. Adam followed different cycles of repetition on his different accounts. In pervasive media, schedules are not imposed rather they are detected, understood, applied and adopted. (Coyne, 2010:84)

Adam:

... but the fact that I am always online does not mean that I am interacting with social media. I am mostly a passive viewer. For example, once every three days I will post something and maybe once every fourth night I will post something on my blog but that is a different thing.

There is a sense in which the medium of repetition is the message of the everyday. (Coyne, 2010:82) Adam said that he was not interacting he was informed

about *his world*. As Coyne writes, all is well with the world as long as news is being broadcasted. (Coyne, 2010:83) In social media this is a basic concept of use. Being connected and informed about ones' world and socialize. (Correa et al, 2010) Pervasive media accounts provide a way of synchronizing, of tuning domestic and social life. (Coyne, ibid) Personal social media accounts tune the person to his personal social sphere.

Adam:

I am just checking what the rest of the world, of my world is doing. I am not interacting in a strict sense. I may "like" something but I don't consider that action to be a real comment because it is framed, it is a very framed interaction, it is a very easy one. My schedule would be to check for updates from my friends or to wait for a photograph or make a comment. I like comments over a lot of statuses but I rarely like them. Sometimes I do it you know in the process of exchange because some people don't happen to like my statuses I feel obliged to do the same even though I don't really like them. Don't I reply to your photographs?

Repetition is not mere repetition. Repetition provides social order, coordination, synchronization and tuning in various ways. (Coyne, 2010:84)

By such means the lives of the individuals, households and organizations are brought together for particular interactions, projects and events. Groups use such means to partake of solidarity-building repetitions. Devices and mediums do not regulate and co-ordinate but co-ordination occurs through tuning practices by which people deploy various means to affirm their sociability. (Coyne, 2010:84-86)

Connectivity in digital prosuming activities of social media

All of the interviewees commented on their engagement and on the way they communicated. Most of the participants referred to two diverse types of connectivity. The main difference was with the initiating point of the connection. The one type involved a direct connection and the second type involved the informative aspect of being connected to the *world and the channels of information*.

Closing Remarks on social media content prosuming practices

In this part we have examined the themes that appeared of importance in food prosuming practices in social media content prosumerism. In social media

prosuming practices issues of self-expression, self-projection, self-reflection and self-presentation are of importance. Self-expression and self-projection are influenced by issues related to self-reflection that affect issues of self-presentation. Sharing was of prominent significance, related to values of intimacy, trust, one's exterior and internal thoughts. Moods and mindsets were influenced by prosuming practices both when started by oneself and from the stream of information. Misunderstandings, mis-deliveries and fallacies occurred and were mostly related to differential interpretation codes and the de-contextualization of the information received. Connectivity and communication were of the greatest importance, giving rise to issues related to privacy and awareness of communicational channels.

In conclusion, the values that were more prominent in prosuming practices in digital media were mostly others-orientated (impression, reputation, morals, success), related to issues of self-projection and self-reflection when communication was open, and mostly self-orientated values (fun, convenient, self rewarding) when communication was point to point.

The analysis of the data brought to the surface significant issues related to the values and main concepts involved in the phenomenon of prosumerism as experienced in the case of food and social media content. In discussion these notions are brought together in order to form a better understanding of each framework and the significance of the phenomenon as experienced today in the fused realm of the digital and the physical world.

THE WIRELESS KITCHEN | METAPHORS OF CULINARY PRACTICES

Maria Androulaki

Abstract

Food is a very useful tool for both teaching and reminding us of our connection to the world socially, culturally and environmentally. Food and cooking is connected with the notion of the home, and intimate stories. But where is the hearth of the home located? Food is brought into a protected environment - our homes; it is prepared by us and our beloveds and it is consumed to nourish us with the needed and the desired. Along with the necessary energy, food brings contextual information and reveals hidden, neglected and forgotten connections. Pervasive digital technologies as food are means of connecting to the 'world' spatially and contextually. A good basis for understanding this relationship between food and digital technologies can be found in the academic literature and in prosuming practices of everyday life. In the workshop I will present and juxtapose data gathered from qualitative research into food prosumption. Contextual information will be presented related to home-feelings and food as a home mnemonic. These data and practices will be related and compared to the way that we use social media network systems.

Author Keywords: Mindsets, flexibility, ambience, prosumerism, everyday life

ACM Classification Keywords: HCI, ICT

³³² Androulaki, M. (2012b) The wireless kitchen: metaphors of culinary practices. Workshop: food for thought: designing for critical reflection on food practices. *International ACM Conference on Designing Interactive Systems*. Newcastle, 11-15 June 2012.

Introduction

In this research food is used as a metaphor for reviewing consumption and production practices in digital social network systems. Everyday life food practices are used to highlight the nature of everyday digital practices and delineate new ways and directions for future research.

My area of interest at the moment is in prosumerism and its digital media implications. Having a background in architecture, Digital Design and Media, and being interested in metaphors of culinary practices I will introduce the metaphor of food prosumerism, to the digital prosumerism of the social media and the pervasive digital technologies.

I think that issues of spatiality in food practices connected to social media and pervasive digital technologies as formed today are very important. They need to be presented and interweaved with views from other disciplines.

This one-day workshop is a great opportunity for exchanging ideas and associating with new researchers and practitioners who are involved in studying human-food-interactions and implications for the interactive design process.

It is also very important because such interdisciplinary environments provide a unique opportunity to critically question the boundaries of the disciplines involved, as formed today and discuss over the formation of new disciplines and approaches that could better embrace, analyze and study contemporary life and conditions.

Could the experience of food prosumption lead us down different pathways than the ones used today in the practices of social media? Undoubtedly both the physical and the digital environment support our prosuming activities and contribute to the experience. The physical and the digital environment contextualize the food and the digital content in multiple ways. The physical and the digital environment provide visible and invisible information both in food and in digital prosumerism. It creates new conditions but it also reflects the structures of the existing ones. In this workshop I will also discuss to what extent new social network systems absorb the flexibility of our mindsets and the experience of intimacy that evolve during the prosuming process.

Food and social media related to prosumerism, environmental context, the ambience and the ambient awareness.

People do different things with food. Food as a memory of an ambience may also be regarded as a memoir. Diverse spatial environments alter the context of food and the emotional experience of it. In a parallel way, diverse types of social media alter both the context and the experience of how information is shared.

In our households' territory, kitchens are places where familiar faces, smells, mixed sounds, colours and familiar voices are mixed. Kitchens are a meeting point, a place where we meet, discuss, argue, make plans for the future, produce our food and consume it, under the sounds of the radio, the flashing lights of the TV, the diverse types of digital devices of connectivity. Literally and metaphorically food and pervasive digital technologies within our kitchen's territory are means of connectivity to the 'world' spatially and contextually.

Malcolm McCullough is currently writing a book called *Ambient Commons*, in which he states that "Ambient" is that which surrounds but does not distract. Information is becoming ambient.

Gaston Bachelard expressed in his 1960s classic 'Poetics of Space', information is magical. In a poetical frame, Gaston Bachelard wonders about the 'magical' cosmos of the home and its imaginary spaces. Bachelard explores the ambient living worlds of the objects of the home and their emotional context, with the aid of his 'material imagination'. Bachelard travels between the public and the private space in a third space, which he calls the 'felicitous space'.

As Architecture is rediscovering the 'ambient', the 'atmosphere' - the information that is there but not exemplified, in a parallel way within the physical proximity of the 'atmosphere' or one's mood - can be interpreted through a series of subtle physical behaviors (e.g., body language, sighs, stray comments).

In the field of social media there is a concept called 'ambient awareness'. According to Richard Hanna, Andrew Rohm and Victoria L. Crittenden, several tweets together can generate a strong feeling of closeness and intimacy, highlighting that due to ambient awareness, applications like Twitter can result in relatively high levels of social presence, defined as the acoustic, visual, and physical contact that

can be achieved between two individuals (Richard Hanna, Andrew Rohm Victoria L. Crittenden, 2011). In the workshop I will present the way that the diverse environments of social media influence the emotional experience of the users, creating diverse contexts from the same mediums. For example the use and the influence of a social media 'profile' image constitutes a different context on Facebook than on Skype, due to environmental differences of their user interface. I shall also examine the difference in the levels of reflectiveness achieved through diverse forms of social media.

Diverse intimate levels and mindsets reflected and created in food and HCI practices.

The way that we prosume food and media content both depends on our mood and diverse mindsets ("*... well it depends on my mood, I eat what I feel like, It depends on my mood which I cannot determine!*"). But it is also dictated by the attributes of both the digital and the physical environment as well as the possibilities that it provides. (*I never cook it here, you never get such fresh fish. There, we used to go to the river catch the fish and just cook it there*) or mediums (*Yeah I prefer laptop to i-Phone in the kitchen, it liberates my hands*). Are there any differences in the reflectivity levels achieved through the diverse types of social media? Undoubtedly the environment supports our prosuming activities both in our physical surroundings and in our digital social networking systems. It contributes to the experience but it also contextualizes both the food and the content.

More specifically, the activity of food prosumption will be used as an example of mood changes, diverse mind-sets and different levels of intimacy based on diverse contextual factors. I will then critically discuss the findings and bring them together with related topics covered in the literature, in the case of social media prosumption.

REFERENCES

Bachelard, G. The poetics of Space. 1969. Beacon Press

Blanka Tivadar, Breda Luthar, Food, ethics and aesthetics, Appetite, Volume 44, Issue 2, April 2005, Pages 215-233,

- Burke, M. Marlow, C. Lento, T.. Social Network Activity and Social Well-Being
- C.E. Blake, C.A. Bisogni, J. Sobal, C.M. Devine, M. Jastran, Classifying foods in contexts: How adults categorize foods for different eating settings, *Appetite*, Volume 49, Issue 2, September 2007, Pages 500-510,
- Kirsten Gram-Hanssen & Claus Bech-Danielsen (2004): House, home and identity from a consumption perspective, *Housing, Theory and Society*, 21:1, 17-26
- Richard Hanna, Andrew Rohm, Victoria L. Crittenden b, We're all connected: The power of the social media ecosystem. *Business Horizons* (2011) 54, 265 – 273
- Smith, S. Glenberg, A. Bjork, R. Environmental Context and human memory, *Memory and cognition*, Volume 6 (4), 1978 Pages 342-353
- Kaplan, A.M. Haenlein, M. The early bird catches the news: Nine things you should know about micro- blogging, *Business Horizons* (2011) 54, 105 – 113
- Warde, A. Consumption, Food and Taste. 1997. Sage Publication
- <http://www.independent.co.uk/arts-entertainment/books/reviews/book-of-a-lifetime-the-poetics-of-space-by-gaston-bachelard-1673212.html>
- http://dxarts.washington.edu/courses/201/6books_ockman.pdf
- Malcolm McCullough, Associate Professor, University of Michigan,
<http://www.umich.edu/~mmm-personal>

MOOD AND MINDSETS IN THE CONTEMPORARY PROSUMPTION
CULTURE
COLLABORATION AND SHARING IN CULINARY ACTIVITIES, DIGITAL
IMPLICATIONS AND NEW DESIGN DIRECTIONS

Maria Androulaki

Abstract

Prosumerism and prosumption culture seems to be more and more apparent in everyday activities both in physical and digital world. This paper focuses on the importance of sharing and collaboration within prosumerism activities as well as on the importance of the unexpected.

In this paper the results of two studies on culinary activities of everyday life are critically presented. Our findings support the view that collaboration and sharing practices can play a significant role in activities of prosumerism. As it was found collaboration within prosumerism activities makes a substantial shift on the acquainted qualities and immaterial values of the end product. Furthermore the study shows that collaboration and sharing within prosumption promotes a mood shifting too. It is also suggested that an unexpected situation within collaborative prosumption activities contributes to the creation of new collaboration customs, establishes new ideas about the final product and draws further connections.

Keywords: prosumption, collaboration, the unexpected, culinary activities, mindsets

Introduction

Could culinary activities offer us a different insight in our consumer practices and indicate new design directions?

³³³ Androulaki, M. (2012a) Mood and mindsets in the contemporary prosumption culture: collaboration and sharing in culinary activities digital implications and new design directions. *Proceedings of 8th International Design and Emotion Conference*. Central Saint Martins College of Arts & Design. London, 11-14 September 2012.

Is consumption out of control?

No doubt today our connection to the world through consumption culture is undergoing a transformation. It is evident that consumption and production are changing. (Cambel 2005, Sopper 2009, Sasatelli 2007)

Kate Soper is talking about how the ethics and the politics of consumer's choice are changing. Soper critically refers to a new society shaped around happiness and desire, a field that is now actively re-shaped and re-evaluated and offers both a challenge and a chance for our society to re-evaluate consuming culture and to establish new culture practices for a better and more prosperous future.

Prosumerism and digital prosumerism

It is evident that consumers are adopting active roles in territories that were not long ago merely orientated through the market. It is a fact that today we are facing an époque where prosumerism i.e. the fusion of production and consumption as expressed by Toffler in his book 'The third wave' is becoming more and more evident and is starting to cover many areas that it didn't before. Prosumerism is still an active process in many fields and it is beginning to become apparent in many activities and ethos of today (DIY activities, self help groups, activism in consumerism etc). (Chunyan, Xie, 2007,)

In the digital domain the phenomenon of prosumerism is enlarged; prosumers are increasing in number more and more. Digital prosumers, on net communities and digital spaces create themselves digital content, share it, reuse it and change it.

Collaborative consumption

A new form of consumption that is very evident in the digital domain today is collaborative consumption. (Rachel Botsman, 2010) The term collaborative consumption describes an economic model based on sharing, swapping, bartering, trading or renting access to products, as opposed to the concept of ownership. Rachel Botsman in her book 'What is mine is Yours' explains that collaborative consumption describes the rapid explosion in traditional sharing, bartering, lending,

trading, renting, gifting, and swapping through network technologies on a scale and in ways never possible before.

According to Rachel Botsman through collaborative consumption there is an opportunity to consume "smarter" by moving away from the outdated concept of outright ownership that include not just consumables, but also our "time and space". Botsman highlights the importance and the contribution of immaterial values like trust, time and also space, to the new ways of collaborative consumption through net systems.

On the same direction within activities of prosumption, this research's findings suggest that collaboration within prosuming activities enhances immaterial values and changes the appreciation of the final product.

Collaboration, sharing and the unexpected involved in culinary activities of prosumerism.

Moisio, Arnould and Price (2004) claim that culinary activities have never lost the characteristics of prosumerism. Food meanings and practices embody social structures and relationships (Moisio, Arnould and Price, 2004). Culinary practices fluctuate with local economic and social contexts (Fischler, 1980).

The aromas of the freshly cooked meals, the sounds of the cutlery, chats, the radio is on and an extra plate is on the table. The extra plate on the table is for the unexpected guest. In Greece this custom is still vivid in many areas and welcomes the unexpected in the hearth of the home. Unexpected situations, unexpected guests, the unexpected use of places, the unexpected use of ingredients in traditional recipes, and the unexpected use of local products, structure new conditions and form new situations.

Immaterial values, food and atmospheres

Mindsets and environments blend and create moods and tendencies and personal and or social atmospheres. Social space folds into mental space, into diaphanous concepts of spatiality which all too often take us away from materialized social realities.

The power of food to influence mood, to create different scenes, atmospheres, routines and special occasions is widely recognized from Plato to contemporary researchers and philosophers. In this paper attention will be focused more specifically into the power of the collaboration and sharing that is involved within culinary activities and the way it influences our mood, mindset and our perception of the final product.

The studies

Thirty in depth interviews and an intervention, both related to prosumerism in culinary activities were carried out. These studies are part of a PhD research in the University of Edinburgh within the area of prosumption, digital media and architecture.

1. The interviews

The interviews contemplated prosumerism in culinary activities and unfold topics related to culinary activities as a social act, as a personal activity, culinary activities and well-being, culinary activities and therapeutic conditions, and culinary activities and leisure. Quotes from the interviews are presented below. The quotes are related mainly to sharing and co-consumption of food, and the way that co-consumption and sharing could affect our moods and mindsets.

The beneficial food co-consumption and food sharing

Although I don't eat much, there is always a problem with that, but if I am sitting around... when I am with good friends, and I do feel comfortable, my appetite will change and I will certainly eat more. I will make me feel not full and continue. It makes me feel good. I strongly believe that it is better when you share. With friends and people that you love you know, than eating on your own.

Food sharing, comforts or magnifies the threat of food consumption

"In big celebrations I don't usually find the food that I like to have.. So I find these occasions somehow uncomfortable also. I used to do long distance

running and I used to be very disciplined on my food. Whereas with less people It's more likely for me to relax and actually enjoy."

Co-producing, cooking and negotiations

"Well yes, because it is not all about cooking, but with socializing too. What I like when I cook with my flat mates is that they propose also things and I also learn from them about recipes, it does not mean that I necessarily like it but I also see different ways of doing things and sometimes I also adopt their habits. And when I am cooking I talk a lot about their influence, saying this is something Elsa would do or ... Well yes we always had issues about how to cook things. Because we did have different habits of how ... Well we had to negotiate. a lot... how much oil, or what ingredients in particular and all that."

The unexpected, the surprise

"I would always also change and try new things if I can and actually it surprises my friends because they are used to something very traditional where I try something very different based on traditional recipes."

"An example (not what I have done) of what I might do to something, to represent what I have done before, is to take a Bounty bar, I would actually mix strawberry with coconut so when you have it, it is coconut with a strawberry taste and it shocks people, they think that it is something different."

Immaterial values and culinary activities

"Well even when I am buying products..., an example is Wheatabix... the cereals... and that is definitely the influence of my second flat mate L. because we had that for breakfast and then I sort of adopted it, because I never had cereals for breakfast before that. So that was L's influence in my breakfast eating habits."

Do you like recalling it? Is it like a memoir for you?

"E, yes it is! Yes yes, yes (smiling nicely and a lot)... yes it is like sharing the flat with L. again"

And on the net?

"Well I can imagine. . . because you cannot really smell it... on the net I would try to make an image... to have a picture of it on my mind.'

'It is better in general when you cook with someone else, when you have somebody around. For example when my flat mates are around it is better because the time flies by.'

'I think that it worked really nice and it was fine because when you cook alone it is boring but when you cook with someone else it is better.

The quotes from the interviews highlight the significance of the collaboration within prosuming culinary activities. The alteration of the mindset while cooking with collaboration and the different perspective of the final product. Even the feeling of collaboration, to feel like as if someone would collaborate, incorporates immaterial values to the process and shifts the understanding and the appreciation of the final product.

2. The intervention cocktail participation DIY culinary activities and Digital Reflections

Figure2.The recipes of the Cocktails

recipes and the ingredients for three cocktails. So, they had a try of making their own drink. The ingredients of the cocktails were a mixture of both traditional local products and the usual key ingredients of the cocktails.

During the intervention the participants had the opportunity to vote for their best cocktail and participate in a survey. The intervention was accompanied by a facebook event page where visitors followed the documentation of the event, they could vote for their favorite cocktail and leave their comments. In the question of the survey if they did the cocktail by themselves or if they took one already made 80% of the participants answered that they did it by themselves.

The comments of the participants during the intervention

Participant A:

I really enjoyed the event. I usually don't drink but I enjoyed the process a lot and now I know some very nice recipes. I followed the steps from the recipes and I asked for further explanations from the people at the bar. I will make them at home too. I am going for my third now.

Participant B:

Why trying my usual cocktail? I had the opportunity to learn how to do different ones!

Participant C:

Relaxed, not right or wrong, fun, nice result, doing something with friends

Fb event page comments on the recipes of the cocktails

Friend A:

If you add in that, and good company the success is guaranteed!

Friend B:

Oh my God, how am I going to follow all these steps?

Friend C:

You are studying I see.

For the vote of the best cocktail at the night of the event the three cocktails where almost equally voted. On the Fb page of the event on the other hand the differences on the votes were quite significant.

The remarks mentioned above enhance the findings of the interviews and also supports the suggestion that collaboration and sharing enhances creativity and alters the impression of the final product.

Conclusions

One of the main findings and suggestive arguments that came out from the in depth interviews, the intervention, and the interaction on the facebook page of the event is that collaboration within prosuming activities alters our mindset regarding the final product. Collaboration activities (both in the phase of production and in the phase of consumption) were found to enhance the enjoyment of the creation and alter the overall impression of the outcome. Moreover, presumption within collaborative activities makes a shift on the acknowledged qualities of the resulting product.



Figure 3. Cocktail partYcipation

New directions on design

Therefore collaborative activities that enclose actions of prosumerism could focus more on the process of the creation and view the material object of the outcome under a different light. Under this light within the digital domain, participatory communities could enhance the process of collaborative creation and collaborative consumption, therefore *collaborative prosumption* and lead to differential approaches and interaction designs.

What could be the role of the unexpected in the design process? In this paper it is suggested that the unexpected enhances creativity and establishes new connections. William Mitchell in his essay "After the revolution_ Instruments of displacement" (in the book "Disappearing architecture") is referring to the significance of the unexpected in the phase of creation. Specifically he is talking about the immaterial values of the spaces created especially now through the digital technology

suggesting that the challenge is “to start thinking like creative fusion chefs – to create spaces that satisfy important human needs in effective new ways, and that surprise and delight us through digitally enabled combinations of the unexpected”.

The double form of prosumption

What shows as most important in prosumerism and especially in the prosumerism of culinary activities is the double form of prosumption, both for self-use and pleasure and at the same time for establishing new ways of collaborations and creation. This remark within the realm of digital prosumerism and in addition to the view put forward by Hintikka Kari, (Hintikka, 2010) who is of the opinion that, in mass media and daily life, social media is considered suitable mostly for leisure and entertainment purposes could lead to new conditions. Social media tools could increasingly be adopted for new models of collaboration within organizations, project groups and professional networks in order to enhance collaboration within prosuming activities.

Specifically the suggestive conclusions that were reached are: 1. Collaboration and sharing within activities of prosumerism enhance creativity and alter the overall impression of the outcome. 2. Prosumption is related both to self-use and pleasure and to the creation of innovative connections and the formation of new ways of collaborations. 3. In prosumption the creation of new customs and the promotion of new ideas are established through the unexpected.

REFERENCES

- Botsman, Rachel. Roo, Rogers. 2010/2011 What's Mine Is Yours: The Rise of Collaborative Consumption. Collins
- Carey, Kevin. 2008. The Case for Prosumerism: The Need to Enable Creativity. ADDW York
- Hintikka, Kari A. 2010. Communication structure and collective actions in social media, University of Jyväskylä
- Fischler, Claude (1980) 'Food Habits, Social Change and the Nature/Culture Dilemma', Social Science Information 19(6): 937–53.
- Flachbart, G., and P. Weibel. Disappearing Architecture: From Real to Virtual to Quantum: Blackwell Synergy, 2005.

- Moisio, Risto, Eric J. Arnould and Linda L. Price, 2004. "Between Mothers and Markets: Constructing family identity through homemade food." *Journal of Consumer Culture*, Vol4(3):361-384
- Sassatelli, R. 2007. *Consumer culture. History, Theory and Politics* Sage: London
- Soper, K. Ryle, M. H. Thomas, L. 2009. *The politics and pleasures of consuming differently*, Basingstoke Palgrave Macmillan
- Inns, Tom. ed. 2007. *Designing for the 21st Century Interdisciplinary Questions and insights*, Gower
- Toffler, Alvin. 1980. *The Third Wave*. NY: William Collins Sons & Co. Ltd.
- <https://www.facebook.com/pages/-cocktail-participation-/220209401375618>
- <https://www.facebook.com/events/136198106479404/>
- <http://www.collaborativeconsumption.com>
- <http://www.good.is/post/sharing-is-contagious-the-rise-of-collaborative-consumption>

SPATIAL SENSITIVITY IN THE AGE OF SOCIAL MEDIA

Maria Androulaki and John Lee

“We live in a culture of not virtual reality, but real virtuality because our
virtuality - meaning the internet networks - are a fundamental part of our
reality”³³⁵

Emmanuel Castells on BBC Four³³⁶

Abstract

Prosuming is producing for one's own consumption. Social media prosuming practices are shown to deeply affect spatial sensitivity, and other concepts related to self-awareness. This paper contemplates issues related to the public and private spheres as they are revealed in the ethos of prosuming practices, and to the values that are incorporated therein as currently experienced. The paper investigates prosumerism through a literature review and an empirical study of prosumerism within a *phenomenological* approach. Food prosuming is used as a vehicle in order to clarify a corresponding framework for digital prosuming practices and more specifically of content prosuming in social media. One of our conclusions is that whereas ordinary everyday prosuming practices in social media content involve aspects and values of the public domain, the everydayness of their use transforms them into familiar practices as *habituated* in the private sphere. While digital prosuming practices are by definition seen to incorporate issues of the social domain, in everydayness it seems they cultivate and incorporate issues of the private sphere i.e. what is called in this paper the *private public* domain. This

³³⁴ Androulaki, M. and Lee, J. (2013) Spatial sensitivity in the age of social media: Spatial sensitivity in the age of social media. *International Conference on "Changing Cities": Spatial, Morphological, Formal & Socio-economic Dimensions*. Skiathos Island, 18-21 June 2013.

³³⁵ <http://www.bbc.co.uk/news/business-20027044>

³³⁶ <http://www.bbc.co.uk/news/business-20027044>

remark affects the essence of spatial sensitivity, the perception of the private and social spheres and the values and tendencies involved. Beyond doubt, personal atmospheres, or what we here call *aetherspheres*, nowadays incorporate values and issues cultivated and fed by the accelerated fusion of the physical and the digital domains, crafting new norms and forming a new ethos of spatial sensitivity, new understandings of the private and the public space. This paper suggests that it is vital to understand this transformation process in order to understand the public and the private space as perceived and experienced by contemporary citizens. Changing cities are lived and made by *changing citizens* and it is therefore vital to approach these transformations in order to readdress methods of design and evaluation.

Keywords: Spatial sensitivity, Prosumerism, Food, Social Media, Private-Public sphere.

1. Introduction

There is nothing permanent except change. Heraclitus famously stated that “The fundamental uniform fact in nature is constant change; everything both is and is not at the same time” or “No man ever steps in the same river twice, for it's not the same river and he's not the same man”, and in doing so depicted his philosophy of flux and outlined his view of continuous motion and change. Current concepts and notions about our awareness of the real and virtual spaces we inhabit, of our very selves, and of the way we create and understand the prevailing “atmospheres” of our culture seem to be in constant change. It is commonly accepted that these changes (conscious or unconscious) are nowadays brought about at an increasingly accelerated pace by the advent of ubiquitous, pervasive new technologies exploiting the user-created World Wide Web.

New social customs and economic patterns occur. Electronic trade, exchange of information, and the diffusion and momentum of so-called prosumption are among several examples that can be cited. It is becoming clear now that social media and media networking systems, digital prosuming practices and new technologies

challenge and reintroduce pre-established concepts, values and notions relating to the “everydayness” and habitualness of these new customs of typical contemporary people. There is therefore a need for the status of these matters to be monitored and perhaps redefined continuously. In this paper issues pertaining to social media and prosuming practices are questioned and immaterial values and conditions of everydayness are examined. Food prosumerism and how it correlates to issues such as those outlined above can offer a starting point in seeking to understand and create a framework highlighting and perhaps revealing aspects related to established values and conditions that are challenged at present. We transfer this framework onto social media content presumption and deduce its corresponding effects. A case study comprising interviews of a cross-section of people was carried out for this purpose, to help us better understand the principles involved. Topics such as everydayness and habituation effects, prosumerism, factors affecting the “prevailing atmosphere” and spatial sensitivity are examined.

2. Establishing the background

2.1 A world in transformation

New conditions emerge frequently, dynamically reshaping pre-established notions and concepts within the frame of “everydayness”. This idea has influenced many contemporary theorists within the fields of philosophy, sociology, economics, media theory, psychology and others. [1, 2, 3, 4, 5, 6, 7] Today, with the rise of digital media and social media network systems, the fusion of the physical and the digital world is more and more apparent in more and more areas of our everyday lives. The information flow penetrates the physical/digital threshold, a threshold that is becoming less and less clear as the devices of the digital domain and ubiquitous modern technologies play a constant role in everyday life and existence. As the prominent sociologist Emmanuel Castells recently in 2012 put it while commenting

on virtual reality matters in an interview for BBC Radio 4³³⁷ “virtuality is not virtual any more since it is an everyday experience of reality”.

2.2 Changes and habituation

“We are what we repeatedly do. Excellence, then, is not an act but a habit.”
Aristotle *Nicomachean Ethics*, Book II, 4; Book I, 7

It is no wonder that things change. The inevitable relational dimension of meaning, especially related to the sensing of immaterial qualities of a place is continually established through action. Sensing immaterial qualities of a place, sensing the atmosphere of a place is of great importance and its reestablishment occurs through everyday activities. Many philosophers and thinkers have written on the significance of everydayness and habituation. It was Aristotle, 2,500 years ago, who spoke about the power of habituation. Habituation is a powerful force; an action, and as Samuel Butler [8] says in his treatise *Life is Habit*, if something is not positively harmful, it tends to be repeated. The power of habit in establishing and re-establishing concepts has been highlighted since the times of Aristotle. Aristotle in *Nicomachean Ethics* sees character (ἦθος) as reflecting neither accidental nor isolated behavior, but as habitual behavior (ἐθος) [9]. According to Aristotle, morality, values and institutions are interconnected to habituation

2.3 The prevailing atmosphere

The new *everydayness* of social media and digital prosuming practices challenges pre-established notions of prosumerism as experienced (and established) in the physical realm. By *everydayness* we mean the quality practices can acquire of being invisibly part of everyday life, of being entirely habitual, unremarked elements of normal activity in a culture. The ambience, the attitudes, the general *atmosphere* of each age is interconnected with values and notions cultivated by the everydayness of particular practices. The recent expansion that we have noted in the phenomena of prosumerism in both digital and physical realms [14, 12, 4, 12, 21, 22] is bringing

³³⁷ <http://www.bbc.co.uk/programmes/b01n9yg1>

these together into a fused everydayness that draws on both contexts to shift and transform our habits and actions, our feelings, and our experience of the *atmosphere* of our time. Meaning is fundamentally established through, as Wittgenstein put it, our “forms of life”[34]: new realms of action give us new concepts and new understandings. Concepts such as being present without physically “being there” challenge and change the comfortable everydayness of our previous existence.

The prevailing atmosphere of everydayness revisits and reshapes notions and concepts, shaped and molded under previous conditions. Newly-shaped notions and concepts affect our way of perceiving and understanding reality, our interaction and communication with others; they reshape our sense of awareness and alter a range of issues in the private and social spheres.

2.4 Prosumerism

Prosumption is a compound word and according to the Oxford online dictionary,

Prosumer: n.(1)s

Etymology: < ***pro-*** (*in producer n.*) + ***-sumer*** (*in consumer n.*)....

A consumer who adopts an active role in the design of the products he or she purchases, or who purchases component elements of products in order to build or administer his or her own goods and services.

Prosuming, i.e. producing for one’s own consumption, has existed since the most primitive societies and after receding during the era of the industrial revolution, it is now gathering pace once again. As a concept, it has been readdressed by Toffler [10] in his book *The Third Wave*. At present, and especially since the rise of “Web 2.0”, there has been an increase of interest mainly due to the expanding revival of the phenomenon in the digital domain. In his book *The Third Wave*, Alvin Toffler [10] splits history into three *waves*. In the *first wave*, agricultural society’s production and consumption was unified; industrialism during the *second wave* and the rise of the market broke this union. According to Toffler, the *third wave’s* civilization begins to heal the historic breach between producer and consumer, giving rise to the prosumer economics of tomorrow [10]. Prosumption is not a new situation (as we

will see in detail), but it is new as a concept in the way that it has been introduced and researched by Toffler and those who have continued his work.

It is worth mentioning that for all but a tiny part of our existence on Earth humans have lived in hunter-gatherer societies. Hunter-gatherers had little interest in possessions and material wealth beyond what was needed to cover their needs. Prosuming activities for them were an everyday phenomenon of being. Production during this time was deeply connected to food and food rituals. Food and food practices, both production and consumption, became a perfect vehicle for ritual, central to most religions, as well as social and individual customs. The centrality of the changing of the seasons and the interconnection of productivity to consuming practices – and therefore the interconnection of producing and consuming – shows that prosuming practices were interconnected to rituals both civil and domestic. In prehistoric times, the festivals were interruptions of the everydayness, connected to rituals of food sacrifice and civic declarations of people's connection to the gods and the earth that provided such a wealth of produce. In this way, food was cherished after being sacrificed to the gods. "Sacrifice" derives from the word *sacred* - something that is sacrificed to the sacred (gods), but which is also sacred because it is offered to the gods. Because of this, during the feast the participants were able to come closer to the sacred, to the meaningful and divine aspects of life, closer to the *time of origin*, to their gods through these sacrificial rituals. Therefore in festivals, man periodically lived in the presence of gods [11:105].

2.5 The rise of digital prosumption

Toffler [10] argues that because of the ubiquitous use of computers and the tendency to work from home in the 'electronic cottages' of the future; the prosumer of the *first wave* will in the *third wave* be back on a high technology basis [10:198].

The literature reviewed shows that prosumerism is not a new concept; it has been prominent in archaic societies and ever since. It was very important in the past and still is now. Cultural and social conditions, however, caused interest in prosuming practices to decline after the industrial revolution, giving rise to consuming

practices [12], following and feeding the rise of the global market [13:76, 10, 14]. During the last 30 years, prosumerism has become dominant in many activities and in the ethos of everyday practices (DIY activities, self-help activities etc). Alongside, over the last ten years especially, a shift in the mentality within consumer practices has been noticed [4, 15], and this has brought to the surface the active consumer/user [12], revitalizing the phenomenon of prosumerism. It has, though, been observed that food prosumerism has never ceased. With Web 2.0 and the emergence of user-generated content (UGC), digital prosumerism is now on the rise [14, 16]. Similarly, it was only recently that it began to receive the full attention of theorists and researchers within several fields, such as George Ritzer and Nathan Jurgenson [14] who widely used the concept in their paper '*Production, Consumption, Prosumption: The nature of capitalism in the age of the digital 'prosumer'*' that was published in 2011 in the Journal of Consumer Culture.

Prosuming, as well as the recently-introduced social media domain and the UGC of Web 2.0 have attracted the attention of many thinkers in recent years, from economic, cultural, media theory and sociological viewpoints. According to Toffler [10], and Ritzer and Jurgenson [14], prosumerism is likely to explode in the coming years. Indeed, ubiquitous technology empowers individuals more and more to engage in digital DIY practices, to do by and for themselves what they previously depended upon the market and others to provide. At present, with the empowerment of social media network systems and the availability of ubiquitous new technologies, agents habitually create, mix, choose and share information and content available on the internet, gradually establishing, often unconsciously, powerful new everyday habits. [14]

3. A case study

3.1 Studying food and social media

Food has never lost its *prosuming character*. Food's *prosuming range* though depends upon the individuals and their circumstances. It is common for agents to take care

of their need for food either by preparing something from scratch, or by combining pre-prepared options. Investigating food prosumerism gives a starting point from which to highlight and reveal core aspects of prosuming activities. Food and social media are phenomena that share basic similarities. They are both habitual actions of everyday life providing means of expression, identification, communication of personal and/or cultural issues that are very significant on both individual and societal levels. One's overall impression of a place, of information, of food, of the process of preparing food and of creating content for the web, as well as the way that we consume, interact and share are all important aspects of contemporary prosuming activities. It is only quite recently, however, that food and food-related issues came to the surface as a theme that interests academics from a multidisciplinary perspective. In 2009, the International Food Design Society was founded as a non-profit organization with the purpose of creating an international network of designers, chefs, academics, food industries and food connoisseurs who contribute to the development of food as a multidisciplinary topic [18, 19, 20].

3.2 Methodology applied

The methodology used in our investigation was phenomenology and hermeneutic phenomenology. The research methods involved 35 in-depth interviews, engagement with the interviewees, personal reflections through blogging and social media practices and one intervention of public prosuming activities. Understanding the principles of prosumerism as applied so far in food provides our basic framework for prosumerism. Testing this framework in the case of digital prosumerism brings to the surface similarities and differences that suggest a transformation of the term and the values involved. Following Goffman's [23] view on frame transformation, this paper defines the basic values that are meaningful from the standpoint of the primary framework, food prosumerism, in terms of the framework of social media prosumerism. Old meanings, understandings that have been rejected and erroneous beliefs or misframings are eventually reframed in ways that make sense in the new conditions [23: 308]. Identifying misunderstandings,

differences but also similarities in both cases brings to the surface the basic characteristics of the frame transformation in prosuming activities.

4 SPATIAL SENSITIVITY

4.1 *The model of the hearth and the model of the cave*

Metaphorically speaking, *placement* in the sense of belonging can be traced historically in two recurrent models, the model of the hearth and the model of the cave. In the model of the hearth, *insideness* arises from the closeness of the outside. In the case of the cave *openness* is seen in the openness of the inside. In the case of food prosuming what is most obvious is the model of the hearth.³³⁸ Individuals enclose their being in dwellings, creating separation from the outside world, literally designating their territory spatially and metaphorically as detached from their social engagements and preoccupations. The territory of the hearth [24] opens to outsiders with the consent of the inhabitants³³⁹ [25]. The model of the hearth is full of rituals [26] and symbolic designations that were also revealed by the interviewees. Most of our interviewees preferred to be on their own in their kitchens while preparing their meals whereas they enjoyed sharing different parts of their “kingdom”, like the living room and the dining room. The symbolic order of the dwelling, the home, the designation of a scale from private to social, was revealed in most cases with variations depending upon the person and the occasion. The order of private and social is correlated to other personal and social structures affecting values and norms. Mary Douglas [27], the prominent anthropologist, among others,

³³⁸ According to the online Oxford Dictionary, a hearth is the floor of a fireplace used as a symbol of one's home. Hestia in ancient Greek Mythology was the goddess of the hearth and its fire; identified with Roman Vesta.

³³⁹ The model of the hearth was described in Semper's work [24] in a combination of ontological and scenographic approaches. Semper, following Heidegger's notion of presencing, describes how the formation of the hut around the hearth communicates a sense of a temporal order, a sense of the boundary at which something begins. [25]

emphasized the importance of *symbolic order* in the home and noted its presence and significance in other social structures and domains³⁴⁰ [27:169].

The model of the cave, on the other hand, is a spatial model that starts from the inside. A cave is a shelter where, casually, its inhabitants are aware of its pre-existence. The model of the cave has been used since antiquity [11:153].³⁴¹ In Plato's allegory,³⁴² the cave is inhabited by *prisoners* who see the shadows both of themselves and of objects on the wall. In Plato's cave³⁴³ the inhabitants share common experiences and, through time, they formulate a language of mutual understanding. Whereas in food prosumerism the model of the hut that encloses the hearth is defined by its inhabitants, in the case of the cave the inhabitants occupy a pre-existing place with others. The model of the cave is more common in the prosuming practices of social media content. As Nora (an interviewee) said while describing her social media account, "*it's a place where everybody is on it and everyone can see each other and what everybody is doing*". The inhabitants of the cave send each other messages but they are not absolutely aware of all the inhabitants and the fact that messages are projected for everyone in the cave to see. Both the structure of the cave and these shared experiences formulate a method of communication and an understanding between the sharers. In most cases each person can view the messages from his own standpoint and not from the standpoint of the other senders, or from the standpoint of the recipients of his messages. Whereas in the model of the hearth the inhabitants of the hut are able to invite their guests, altering the sequence of their domestic everydayness, the inhabitants of the cave project their

³⁴⁰ For example according to Mary Douglas the respect for the distinction between social and private occasions reflects a respect for the private functions of the body [27:170]

³⁴¹ According to Mircea Eliade, a prominent historian of religion, caves were often considered a secret retreat, a place of initiation. [11:153]

³⁴² Presented in Republic book VI 514a–520a.

³⁴³ The cave of Plato is often used in order to describe the mental process of understanding the world. In his book *How the Mind Works* [32], Steven Pinker, the prominent cognitive scientist, presents the common cognitive interpretation of the allegory: "Plato said that we are trapped inside the cave and know the world only through the shadows it casts on the wall. The skull is our cave, and mental representations are the shadows. The information in an internal representation is all that we can know about the world" [32:84].

messages within the cave reaching both inhabitants that they know and inhabitants that they might not.

Using Relph's [28] analysis of place and the concepts of insideness and outsideness, the model of the hearth could be analyzed as an action that starts from the outside, and the will, the *movement* (motion and desire) of the agent to create a threshold or a boundary between the outside and the inside. In the model of the cave, the motion starts from the inside and opens up to the outside. The agent wills and acts in order to protect the insideness from the outsideness, mostly when he feels overexposed or invaded. The insideness is threatened when, for instance, a thief intrudes, and it is only then that the threshold is revealed in the eyes of the inhabitant [6:15].

When referring to place, the reference might involve pragmatic, perceptual and/or existential attributes [28]. All are part of human spatial experience as it is lived, indivisible and whole [29:42]. As expressed by Norberg-Schulz [30], the art of place is the art of totality, the experience of living [30, 200]. He extends his argument saying that everydayness does not consist of abstract elements but of totalities of concrete things. [30:233] Lefebvre expresses the same line of thought introducing the subjectivity of the personal space. [3] Comparing the space of the users to the space of the designer, Lefebvre states that on the contrary to the abstract space of the experts (architects or planners), the users' everyday space is a concrete one, which is to say that it is subjective. [3: 14]. Lefebvre introduced the absolute concrete space addressed by a theory based on Hegel's category of concrete universal.³⁴⁴ Concrete space is the space of gestures and personal journeys, a space of the body and memory. Abstract space is measurable; it is the space of vision, of geometry. In order to understand space we have to reconcile, bring back these two terms

³⁴⁴ The Blackwell reference on line, about universal concrete gives this definition: "Hegel held that a universal is concrete rather than an abstract form. A true universal is not a mere sum of features common to several things, but is self-particularizing or self-specifying. A universal is not isolated from particulars, nor does it transcend them. Rather it inheres in particulars as their essential determination. Hegel even claimed that particulars are nothing but dialectical relations among universal concepts."
http://www.blackwellreference.com/public/tocnode?id=g9781405106795_chunk_g97814051067954_ss1-155

together. Lefebvre (1991) explained that socially lived spaces depend on both physical and mental constructs. This was observed in both cases; in both food and social media prosuming activities, the essence of place was experienced and expressed differently depending upon the situation and the person involved. Under the light of frame analysis, the differences between the domain-specific frame of place affects global-specific frames that involve issues of openness, familiarity, inclusion and exclusion, and alienation. Issues related to hospitality, exchange and offering (the essence of the gift) are being shuffled. From the omnipresent Big Brother of George Orwell's Nineteen Eighty-Four to the eavesdropping of spies in movies that threatened the privacy of powerful secrets from the unexpected guests of social media and the openness of oneself to invisible audiences there is a wide variation involving and affecting values and notions around placeness and individuality. Of course, life is a dynamic condition, and this is especially the case now that virtual prosuming activities are so habitual. New global frames constantly transform everydayness, creating new norms and mentalities towards the values of hospitality, gratitude and concepts of openness and insideness, as well as the idea of the household and the idea of public spaces.

4.2 Inner-city

Ethos by definition brings ethics alongside everydayness and habituation. Habits are second nature, as Aristotle expressed 2500 years ago. Social media has been described as being the global habit of our time, one which has cultivated *a second nature* which influences the values and norms involved. It appears that digital prosuming practices reintroduce the concept of prosumerism, challenging the previously established notions and values involved and cultivating a new attitude towards it.

In food prosuming practices there is significant differentiation when practised occasionally and when practised habitually. This differentiation is related to and affects issues of privacy and the personal and social spheres. Unquestionably prosuming practices of social media involve aspects and values of the public

domain. However, everydayness transforms these practices into familiar practices as *habituated* in a private sphere. Everydayness in digital prosuming practices cultivates and incorporates issues of the private sphere; by definition, though, social media incorporate issues of the social domain. This is why in this paper these issues are referred to as issues of the *private public* domain. The nature of digital prosuming practices is by definition more social than private and less social than public. In the prosuming practices of social media content, social is the default setting and privacy is on demand. Personal atmospheres, or what are called in this paper *aetherspheres* nowadays incorporate values and issues cultivated and fed by the fused atmosphere of the physical and digital domains, crafting new norms and forming a new ethos of the private and the public space.

In everyday digital prosuming of social media content, the concept of personal space is challenged. Privacy and the concept of the home are reconsidered in light of the social nature of the content. In our empirical research it was noticed that social media incorporate public issues of awareness of personal space. The habituation of its use familiarizes the notion of private-public and transforms it to feel familiar, as private, as home. As such, in everyday digital prosuming of social media, agents tend to follow techniques and practices mostly involved in everyday food prosuming practices. In this way, during the creation and use of content in the social media domain (i.e. digital prosuming), activities and practices of self-presentation and self-reflection are made familiar through their everyday repetition. Sharing in food prosuming practices is often exceptional whereas sharing in the case of prosuming social media content obtains the qualities of everydayness. Subsequently the involved issues of hospitality, the process of offering a gift, values and essences related to insideness and the metaphorical openness of the self to a potential audience are being reintroduced. Sharing with and to an audience in food prosuming incorporates a high level of effort and the anticipation of an adequate result. In everyday social media content prosuming practices, sharing as an everyday phenomenon loses the exceptional nature of *the occasion*, transforming it into an everyday private-public event of exchange.

In everyday digital prosuming practices of content in social media, the mechanism of self-reflection operates as if bringing the user between two mirrors. The reflected images are instantly multiplied and the user is unable to follow and be aware of all of his/her reflections. The user may be unable to fully understand the reflections, but at the same time he/she receives the general feeling, the mood of his/her multiplied self-reflection as reflected within a “multispiral” process of self-projection. In this respect, the user is not actually prosuming content but he/she perceives his/her personal atmosphere, his/her *aethersphere*. Due to the non-deterministic nature of social media, aetherspheres and the difficulty in identifying all the variables involved, there is plenty of room for misinterpretations, fallacies but also misunderstandings, frauds and misuses. Aetherspheres in social media are cloudy, blurry carrying information and details from the user, his/her recipients and their interaction.

In his book *Atmospheres* Peter Zumthor is saying that we perceive the general atmosphere through our sensibility, a form of perception that works incredibly quickly. As Zumthor claims “We don’t get every single detail of a place but we instantly experience the general *feeling* of it”. The atmosphere of a place is perceived by the agents in action and as Pallasmaa recently claimed “atmosphere is perceived in a diffuse and peripheral manner rather than through precise and conscious observation.” Similarly agents constitute their personal atmosphere- aethersphere in action. Personal atmospheres-aetherspheres fuse perception, memory and imagination. Aetherspheres by definition are not precise, since they are perceived in action.

In the case of social media aetherspheres are even more mobile since mobility is an everyday phenomenon through the ubiquity of highly portable digital devices. The aethersphere of social media accounts are interwoven into everydayness, molding and creating the aethersphere of the fused contemporary reality. From a phenomenological perspective, social media accounts have a certain character, *an identity* – that they are authentic yet impossible to identify and fully define due to

the fact that they are constantly different;³⁴⁵ as Relph [28] says, the *identity* of the place goes beneath the level of conscious awareness. The contribution of the user to the *platial identity* of his/her account is important but definitely not decisive since he/she is one piece of a mosaic of attributes and component parts. The *genius loci* of the social media accounts is vivid, mobile, constantly changing, colorful, inhomogeneous but both self- and heterogeneously defined.

Therefore, a deterministic approach to many of the everyday interactions made in social media accounts is difficult to identify between the user and his/her contacts in particular, but rather it could be identified between the user and his/her personal audience, his/her personal community, his/her private-world. In this respect, in everyday practices of prosuming social media content, private space could be perceived as an *inner-city* where the user, i.e. the digital citizen obtains an everyday action and interaction. In the inner-city the openness of the digital-citizen comes from the outside. The city informs the digital-citizen, dispersing his actions and initiating the interactions of the cohabitants. The inner-city could be described as a place following the characteristics of the model of the cave. The inner-city is a place where the user is both a part of the *outsideness* as experienced in the cave (the place where the user expresses him/herself and experiences the actions) and the *insideness* (the place where the perception of the actions take place). Therefore, the openness occurs in and through the protected outsideness.

It has been made clear that everydayness, new tendencies and norms cultivate morals, create new ethics and therefore mold a new ethos of the values involved. The sacrificial nature of sharing in food prosuming practices is definitely not apparent in sharing social media content in a habitual way. As we have seen, exceptional, specific, aimed, guided actions are interconnected to issues of satisfaction, happiness and wellbeing. In this respect the non-sacrificial nature of digital sharing prosuming practices of social media content in day-to-day life could increasingly affect the sacrificial nature of sharing, diminishing the exceptional nature of (privately initiated) sharing in prosuming practices to a repetitive action of

³⁴⁵ That reminds us of Heraclitus's apothegm: *everything flows* and *a river can never be the same*

a more private-public nature, with a potential impact on issues related to wellbeing and prosperity.

This paper suggests that it is worth reconsidering empowering the deterministic nature of sharing in the digital domain. A more precise proposition, taking into account the essence of the digital-citizen and the high awareness of the citizenship, would be to use social media as a lever in order to create specific actions and events of public nature.³⁴⁶

The understanding of place as being an *inner-city* that can be derived from the prosuming of regular social media content offers great potential, but is also open to misuse and negative ways of development. It is our duty as scientific and academic communities to study these issues, to analyze them and draw useful directions for the creation of healthy, prosperous societies of solidarity, compassion and common aid as found in the societies of the past where prosuming practices were, indeed, part of daily life.

Contemporary everydayness is interwoven with the digital and physical realms. The potentials offered in both domains are fused, cultivating and moulding new ethos and norms. Being aware of the impact of our habitual actions upon our personal and social wellbeing offers new dimensions and opens new horizons. Food prosumerism is praised as bringing prosumers closer to production, making the prosumer more aware of the food chain and more conscious of their actions relative to the ecosystem that we are part of. In this respect food prosumerism helps prosumers to realize the reality of their place in the bigger picture of the world ecosystem, an ecosystem of mutual cooperation and numerous complex interrelations. Digital prosuming of social media content can also be seen as offering the possibility for digital-citizens and their inner-cities to acknowledge their position in the bigger picture, bringing them closer to the information chain and helping them to understand the interconnection of digital citizens, their contribution

³⁴⁶ It has to be stated that actions like those are popular in the social media domain justifying the suggestion made. But also the success of these actions could be explained following the thread as stated above. One example of many is priority O2 moments, a social media platform that inform its users about local offers and services. <https://www.o2priority.co.uk/local/>

to the informational chain but also their impact on the moods and the mindsets of themselves and their co-travellers, potentially creating more aware and sensible citizens. The food chain as an information chain is an extremely complex mechanism, where all parts are cooperating significantly. As we have seen, the aetherspheres of the present day appear to be complex and blurry, difficult to identify. Complexity though could offer the potential for an intelligent mechanism with quick reactions, responding to requests, cultivating solidarity and the cooperative nature of the societies that of the past where prosuming practices were, indeed, parts of daily life. As is written in the Bible, "The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field" (Matthew 13. 31). The first material, seeds in food and content in the digital domain are of prime importance. Prosuming practices in the two domains respectively offer the opportunity to the prosumers to realize that and aim and try for a good use.

This paper suggests that it is vital to understand this transformation process in order to understand the perceptions of public and the private space as can currently be observed and received by citizens. Changing cities are lived and made by *changing* citizens and therefore it is vital to approach these transformations in order to readdress methods of design and evaluation.

REFERENCES

1. Castells, E. (2012) Networks of Outrage and Hope: Social Movements in the Internet Age. Polity Press.
2. Manfred Max Neef (1992/1982) From The Outside Looking In. Zed books.
3. Lefebvre, H. (1974/ 1991). The production of space. Blackwell
4. Soper, K. (2007)'Re-thinking the "Good Life": The Citizenship Dimension of Consumer Disaffection with Consumerism', Journal of Consumer Culture, July 2007 vol. 7 no. 2 205-229
5. Layard, Richard. (2005). Happiness. Lessons from a new science. Penguin.
6. Coyne, R. (2010). The tuning of place: sociable spaces and pervasive digital media. Cambridge, Mass.:MIT Press.
7. Coyne, R. (2005). Cornucopia limited. Design and dissent on the internet. The MIT Press.
8. Butler, Samuel (2009/1878). *Life and habit*. Cambridge: University Press.

9. Miller B. Arthur, (1974) Aristotle on habit (εθῶ) and character (ἠθῶ): Implications for rhetoric. *Speech Monographs*. Volume 41, Issue 4, November 1974, pages 309-316.
10. Toffler, A. (1981). *The Third Wave*. Pan.
11. Eliade Mircea (1987) *Encyclopedia of Religion* (editor-in-chief), New York: Macmillan.
12. Campbell, Colin. (2005). The Craft Consumer Culture, craft and consumption in a postmodern society. *Journal of consumer culture* 2005 5: 23.
13. Baudrillard, J. 1970/1998. *The Consumer Society*. London: Sage.
14. Ritzer, G. Jurgenson, N. (2011) Production, Consumption, Prosumption. The nature of capitalism in the age of the digital 'prosumer'. *Journal of Consumer Culture*. Vol 10(1): 13–36 1469-5405.
15. Sassatelli Roberta (2007). *Consumer Culture: History, Theory and Politics*. Sage Publications.
16. boyd, d. (2008). Fb's privacy trainwreck: Exposure, invasion, and social convergence. Special issue, "Convergence culture," Henry Jenkins and Mark Deuze, eds. *Convergence: The International Journal of Research into New Media Technologies*, 14(1):13-20.
17. Castro Arribas, Ignacio. (2010). Productive paradigms in the Digital Era, Free Culture between Commons and Markets: Approaching the Hybrid Economy? 3rd Free Culture Research Conference 8 and 9 of October, 2010. Berlin.
18. Cramer, J. Greene, C. Walters, L. (eds.). (2011) *Food as communication and communication as food*. Peter Lang Publishing
19. Parasecoli, F. (2008) *Bite me. Food in Popular Culture*. Berg.
20. Belasco, W. (2008) *Food The key Concepts*. Berg.
21. Turkle, Sherry. *Alone Together*. (2011). Why We Expect More from Technology and less from each other. Basic Books.
22. Stiegler, Bernard. (2011) *The Decadence of Industrial Democracies: Disbelief and Discredit*. Polity Press.
23. Goffman, E (1974) *Frame Analysis: An Essay on the Organisation of Experience*. New York: Harper and Row.
24. Semper Gottfried (1989 /1851). *The Four Elements of Architecture (Die Vier Elemente der Baukunst)*, Cambridge: Cambridge University Press.
25. Hale, Jonathan. (2005). *Gottfried Semper's primitive hut as an act of self-creation*. Cambridge Univ. Press.
26. Tvedebrink, Tenna Doktor Olsen. Fisker, Anna Marie. Kirkegaard, Poul Henning. (2012). *Architectural Mealscapes. A paradigm for Interior Design for Food*. Conference proceedings. red. / Francesca Zampollo; Chris Smith. London Metropolitan University, 2012. s. 117-128.
27. Douglas, Mary. (1996/1970). *Natural Symbols: Explorations in cosmology*. Routledge classics.
28. Relph, Edward, (1976). *Place and Placelessness*. London: Pion.

29. Seamon, David. Sowers, Jacob. (2008). Place and Placelessness, Edward Relph in Key Texts in Human Geography, P. Hubbard, R. Kitchen, & G. Vallentine, eds., London: Sage, 2008, pp. 43-51.
30. Norberg-Schulz, Christian. (2000). Architecture: Presence, Language and Place. Skira publications.
31. Gitlin, Todd. 1980. The Whole World Is Watching: Mass Media in the Making and Unmaking of the New Left. Berkeley, CA, Los Angeles, CA & London, U.K.: University of California Press.
32. Pinker, S. (1997). How the Mind Works. W. W. Norton & Company. New York
33. Plato (Circa 380bc). The Republic. Philosophical investigations, (1953). trans. G. E. M. Anscombe. New York: Macmillan 1953, p.226

PUBLIC PARTICIPATION

Maria Androulaki

Abstract

This paper introduces social and spatial aspects related to gastronomic experiences and issues of digital media and culture. The tools of exploration involve “Cocktail participation”³⁴⁸ a gastronomic urban intervention and 35 in depth interviews related to culinary prosuming practices. The results of this study suggest that nowadays a high awareness of the notion of a transformed citizenship is observed what it is called in this paper the notion of the private-public citizenship. This paper suggests that this ascertainment could play a vital role in constructing strategies and actions for the revitalization of public spaces.

Keywords: private-public space, prosumerism, food, social media, aethersphere

Introduction

The main threads of this paper are the phenomenon of prosumption (i.e. producing for one’s own consumption) as introduced in the nineteen-eighties by Alvin Toffler (1981) in the “Third Wave”, food preparation and consumption practices which today are increasingly prominent as digital prosuming practices of content on the internet and in social media and how these phenomena impact on our understanding of space.

This paper presents as one of the main reasons that affect public awareness the expansion of digital prosumerism (creating and sharing content on the web) through the daily practices on digital media and particularly through our engagement to social media practices affecting multiple issues relevant to self identification and the private-public sphere.

³⁴⁷ Androulaki, M. (2013b) Public Participation. International SERIES on Information Systems and Management in Creative eMedia. 1 (3), pp. 7-15.

³⁴⁸ <https://www.facebook.com/pages/-cocktail-participation-/220209401375618>

Prosumerism, Food, Social media

Prosumerism

For this research prosumerism has been the basic exploration tool for the transformation of concepts related to spatial notions. Prosuming is producing for own consumption. The term was coined by Toffler (1981) who defined and readdressed the concept in his book “The Third Wave”, in 1981

For all but a tiny part of our existence humans have lived in hunting and gathering societies. Hunters and gathers had little interest in possessions and material wealth beyond what was needed to cover their needs. The centrality of the sequence of the seasons and the interconnection of productivity to consuming practices, were interconnected to rituals both civil and domestics. At those times festivals were intervals of the everydayness, connected to rituals of food sacrifice and civic declarations of connection to gods and the earth that provided the wealth of produce.

Prosumption Consumption Production

In the primitive societies an abstract system of exchange based in the symbolic and sign value within the objects is of primer importance. On the contrary, in modern societies consumption involves the external manipulation of signs and it lacks the symbolic values involved in creation. (Baudrillard 1970/1998)

During the last 30 years, prosumerism was becoming dominant in many activities and ethos of everyday practices; DIY activities, self help activities, the rise of active consumer etc. (Xie, Troye, 2007; Xie, Troye, Bagozzi, 2008; Soper 2009, Campbell 2005, Trentmann 2007).

The rise of digital prosumption and the emphasis of the user

Nowadays social media introduces digital prosumerism as a daily activity, ubiquitous technology and the UGC (user generated content) empowers individuals

more and more to DIY practices, do by and for themselves, what they were used to depend upon services and things provided by others and the market. (Ritzer and Jurgenson 2008; Ritzer and Jurgenson 2011)

Nowadays due to sociological and economical reasons prosuming practices on the physical domain are on rise. Agents habitually create, mix, choose and share information and content available in the web gradually establishing, often unconsciously, new powerful everyday habits. (Knott –Denegri and Molesworth 2010, Viswanathan and Wang, 2004)

Prosumerism in transformation

Diverse frames of habitual prosuming practices mingle and create the present everydayness contributing to the creation of a new ethos (ἥθος) of prosumerism and the values interrelated. We have used food prosuming practices as a base frame and tested our results in social media prosuming practices. The frame transformation of prosumerism challenges notions related to self awareness and spatial sensitivity.

Food and Social Media

Food and digital media platforms are receptors and senders of personal and social information of rituals, tendencies and culture. Food and social media are platforms that share and communicate personal and social information. Food practices unquestionably contribute to the constitution of self and to social institutions such as family, values of intimacy, the notion of home, social capital and its contribution to wellbeing and quality of life. (Barthes, R. (1961); Levi Strauss, 2007/1978; Belasco, 2008; Teffler, 1996; Pollan, 2008, Pollan, 2010). Under the same light social media practices have been acknowledged about their controversial impact on issues related to personal development and their contribution to social norms and institutions, to the wellbeing and the quality of life. (Turkle, 2011; Meyrowitz, 1986; Miller, 2011; McLough, 2005; Putnam & Goss, 2002; Burke et al., 2010; Ellison et. al. 2007) The research brought in the surface similarities and resemblances concerning

the norms and values that are inherent in food prosuming activities and also in social media prosuming practices of content as experienced in contemporary everydayness. (Androulaki, Maria. (2012b))

Public sensitivity and public space today

In food prosumerism, it appears that there is a significant difference when practiced occasionally and/or in public and when practiced in the frame of habitual everydayness. It was found that while casual³⁴⁹ prosuming in the digital domain of social media involves aspects and values of the public domain, everydayness transforms these digital prosuming practices into familiar practices as they are habituated in the private domain. Schematically, this can be represented as: public → casual → private.

Everyday digital prosumerism cultivates and incorporates issues of the private domain, whereas by definition it should incorporate issues of the social domain. This is what this paper refers to as issues of the public-private domain. This remark, though, affects the essence of spatial sensitivity, the understanding of the private and the social sphere and the values and tendencies involved. Everydayness in the digital domain brings to surface issues of habituation and values related to the private sphere, making the social less social and the personal more social, altering the essence of the ambience, the feeling of the space. Personal atmospheres today, or what it is called in this paper *aetherspheres*, incorporate values and issues cultivated and fed by the fused atmosphere of the physical and the digital domain, crafting new norms and forming a new ethos of public reality. (Androulaki and Lee, 2013)

The new notion of Public-Private can be seen in...

Teams of public awareness like team-help groups. Many examples can be seen on the web , e-teams, cooperation of citizens with institutions and the state. Countless community orientated groups on social media platforms

The main characteristics of those groups are

³⁴⁹Casual refers to the usual practices of the everydayness.

Goal orientated

Enhanced with notions like solidarity and compassion

Open to public

Informative about the results of their actions

Teams of public awareness related to public spaces in specific like p-public, parallaxi, occupy teams etc

The main characteristics of these examples are

Public participation

Semi organized actions, improvisations, alternative use of public spaces

Actions of protest for the civil rights

A recent example of this nature was the protest of the team Occupy-Gezi in Turkey. The initial point of the protest that fired the situation was the protection of the public park Gezi. The success and the expansion of examples that connect e-places to physical places, like O2 priority, Groupon, Coachnet, Leaving Social Deals, Yelp etc.

Characteristics of these examples

The high importance of the contribution of the participants/citizens

The importance of the connection of the e-place and the physical place through feedback. Both profit and non-profit organizations

Cocktail PartYcipation

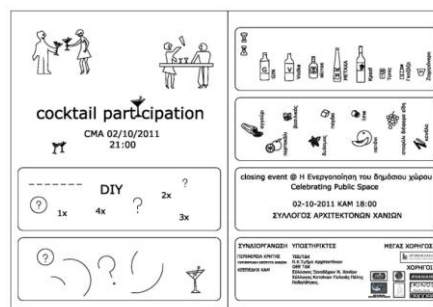


Fig. 1. *Cocktail PartYcipation*

The intervention *Cocktail PartYcipation* was a DIY activity, in a public space. It was created by the Architect's Association of Chania in order to close the conference-soiree "The activation of Public Spaces-Celebrating Public Space" The citizens-participants took part in a DIY culinary activity, in a public space.

A public space was transformed in a market place using ephemeral stands and local products. During the intervention the participants were provided with recipes and were welcomed to create three cocktails. The ingredients of the cocktails were a mixture of both traditional local products and the usual key ingredients of cocktails. They also had the opportunity to vote for their best cocktail and participate in a survey.

The intervention was accompanied by a facebook event page where visitors followed the documentation of the event, voted for their favorite cocktail and left their comments.



Fig. 2. Fb page Cocktail PartYcipation

In the central question of the survey if they prepared a cocktail for themselves or if they preferred to get one already made 80% of the participants answered that they preferred to do it by themselves.

During the intervention *Cocktail PartYcipation* two major features were highlighted; the use of a public space in a different way than the one they were used to and the participation of the citizens to create something themselves.

A few comments of the participants during the intervention:

Participant A:

I really enjoyed the event. I usually don't drink but I enjoyed the process a lot and now I know some very nice recipes. I followed the steps from the recipes and I asked for further explanations from the people at the bar. I will make them at home too. I am going for my third now. ...

Participant B:

Why trying my usual cocktail? I had the opportunity to learn how to do different ones!

Participant C:

Relaxed, not right or wrong, fun, nice result, doing something with friends.

Participant D:

I can't believe that I am in Chania!!! Loved it! When are you doing the next one?

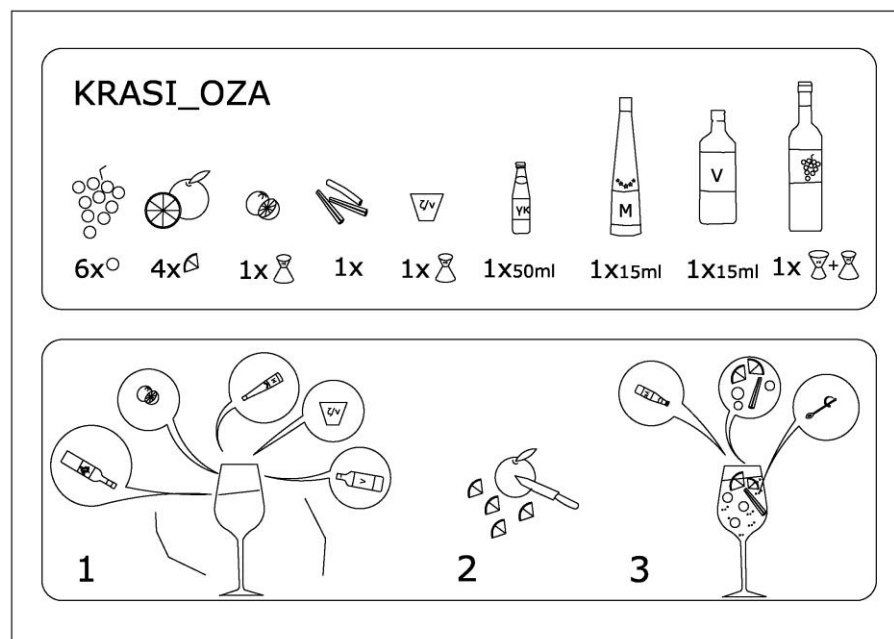


Fig. 2. The cocktail Krasi_oz was the winning cocktail of the event during the intervention in 02-10-2011

[private-public places] and future actions

The high awareness of the private-public revealed in this research, worth's of future attention. A research aim could possibly be geared towards better understanding the consequences of this notion and its impact upon the notion of the public spaces in general and their use in specific. One example of this nature was *Cocktail Participation*. Its results supported the high awareness of the private-public and meanwhile highlighted the importance of goal orientated actions of prosumerism in public spaces. (Androulaki, Maria. (2012a))

The new notion of public-private affects the citizens³⁵⁰, the cities³⁵¹ but also through the reflection of this concept to the city through the actions of the citizens. Based on the former two in progress changes, beyond doubt there is a fertile ground and a necessity for new ways, new strategies of approach and new directions of design in order to enhance the predefined new concepts but also to propose alternative directions.

Furthermore it is worthwhile researching the motivational mechanism of activities, starting with social media accounts and their connection to physical public places, and further researching users' engagement with physical and digital places. Can the increasing awareness of public issues of the so-called "digital-citizens" and "digital-natives" engender an interest in public matters within physical life, and what shape would this expression take? This research direction could follow and enhance existing research on local Internet practices, local communities their interrelation and potential evolution.

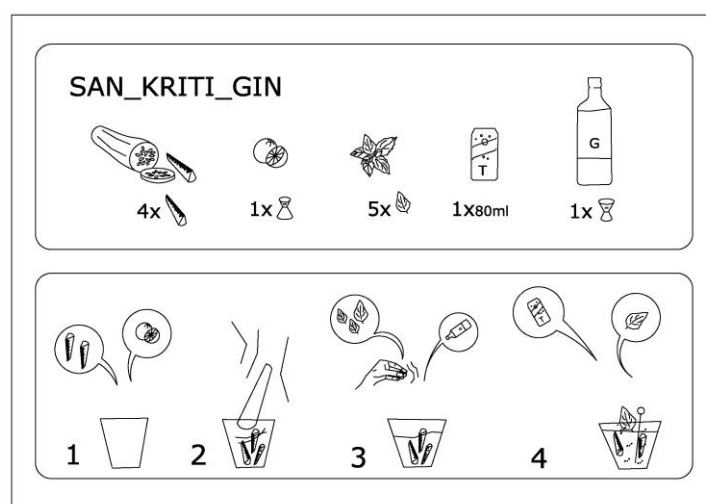


Fig. 2. The cocktail San_Kriti_Gin was the *winning cocktail* of the event in the Fb page

³⁵⁰ their interaction and their connection

³⁵¹ through the way that they are perceived and experienced by the citizens

Conclusions

It is suggested that nowadays the prevailing atmosphere and especially the contemporary notions related to public sensitivity favors actions in public spaces. This paper presents as one of the main reasons that affect public awareness the expansion of digital prosumerism (creating and sharing content on the web) through the daily practices on digital media and particularly through our engagement to social media practices affecting multiple issues relevant to self identification and the private-public sphere. This paper suggests that actions that promote goal orientated actions of prosumerism could aid activities in public spaces and contribute in revitalizing public space in general.

Acknowledgements

The author would like to acknowledge the Architect's Association of Chania, the Municipal utilities of Chania - C.M.A. and Region of Crete- Regional Unity of Chania and under the support of Technichal Chamber of Greece/ Dep. of west Crete, T.U.C./ Department of Architecture, Economical Chamber of Greece/ Dep. of west Crete, Hotel Association of Chania, Cultural Development Association of Old Town Residents and "PodiLatreis" for their contribution in the intervention Cocktail Participation. I acknowledge the assistance of all persons who participated in the interviews; their attention and sincere contribution made my research very fruitful.

REFERENCES

- Androulaki, Maria. (2012a) Mood and mindsets in the contemporary prosumption culture. Collaboration and sharing in culinary activities digital implications and new design directions. Proceedings of 8th International Design and Emotion Conference London 2012 Central Saint Martins College of Arts & Design, 11-14 September 2012 Edited by J. Brassett, P. Hekkert, G. Ludden, M. Malpass & J. McDonnell.
- Androulaki, Maria. (2012b) The Wireless Kitchen. Metaphors of culinary practices. Workshop Food for Thought: Designing for Critical Reflection on Food Practices. In conjunction with 9th International ACM Conference on Designing interactive Systems, DIS '12. Newcastle, UK, June 11 - 15, 2012.
- Androulaki, Maria. Lee, John. (2013) Spatial sensitivity in the age of social media. In forth coming: Changing cities International Conference on "Changing Cities": Spatial, morphological, formal & socio-economic dimensions Skiathos island, Greece June 18 to 21.

- Barthes, R. (1961). Toward a psychosociology of contemporary food consumption. In C. Counihan & P. Van Esterik (Eds.), 2008. *Food and culture: a reader* (2nd ed.) pp. 28-35. New York: Routledge.
- Baudrillard, J. (1998/1970) *The Consumer Society*. London: Sage.
- Belasco, Warren. (2007/1989). *Appetite for change*. New York: Pantheon books.
- Burke, M., Marlow, C., and Lento, T. (2010). Social network activity and social well-being. In CHI '10, Atlanta, 10-15 April 2010. New York ACM, pp.1909-1912.
- Campbell, Colin. (2005) The Craft Consumer Culture, craft and consumption in a postmodern society. *Journal of consumer culture*, 5, (1), 23–42
- http://fora.tv/2010/01/23/Michael_Pollan_on_Food_Rules_An_Eaters_Manual
- Knott-Denegri, Janice and Mike Molesworth (2010) 'Love it. Buy it. Sell it' Consumer desire and the social drama of eBay. *Journal of Consumer Culture*, 10(1), 56-79.
- Lampe, C.; Ellison, N. and Steinfeld, C. (2007) A familiar Face(book): Profile elements as signals in an online social network. *Proceedings of Conference on Human Factors in Computing Systems*, pp. 435-444. New York: ACM Press.
- Lévi-Strauss, Claude. (1966) The Culinary Triangle. Translated from the French by Brooks, Peter. *The Partisan Review* Autumn 1966, 33, 586–96.
- McCullough, M. (2005). *Digital Ground: Architecture, Pervasive Computing and Environmental Knowing*. Cambridge, MA: MIT.
- Meyrowitz Joshua (1986) *No Sense of Place: The Impact of Electronic Media on Social Behavior*, Oxford, New York: University Press.
- Miller, Vincent. (2011) *Understanding Digital Culture*. London, California, New Delhi, Singapore: Sage Publications Ltd.
- Pollan, M. (2006) *The Omnivore's Dilemma: A Natural History of Four Meals*. London: The Penguin Press.
- Pollan, M. (2010) Michael Pollan on Food Rules: An Eater's Manual. FORA.tv. [online] Retrieved 30 January 2010 Available from:
- Putnam, R. D., & Goss, K. A. (2002). Introduction. In R. D. Putnam (Ed.) *Democracies in flux: The evolution of social capital in contemporary society*, New York: Oxford University Press. pp. 3–19.
- Putnam, R. D., Feldestein, L. M. & Cohen, D. (2003). *Better Together: restoring the American community*, New York, NY, USA, Simon & Schuster.
- Putnam, R. D. (2000) *Bowling Alone*, New York: Simon & Schuster.
- Ritzer, G. & N. Jurgenson. (2008) Producer, consumer...prosumer? Paper Presented at the annual meeting of the American Sociological Association, Boston, Ma.
- Ritzer, G. Jurgenson, N. (2011) Production, Consumption, Prosumption. The nature of capitalism in the age of the digital 'prosumer'. *Journal of Consumer Culture*. 10(1), 13–36.
- Teffler, Elizabeth. (1996) *Food for thought*, London and New York: Routledge.
- Toffler, A. (1981) *The Third Wave*, London: Pan Books Ltd.

- Trentmann, Frank. (2007) Citizenship and consumption. *Journal of Consumer Culture* 7, 147-158.
- Tufekci, Zeynep. (2012) Social Media's Small, Positive Role in Human Relationships. *The Atlantic* [online]. 25 April. Available from: <http://www.theatlantic.com/technology/archive/2012/04/social-medias-small-positive-role-in-human-relationships/256346/> [Accessed 18 March 2013].
- Turkle, Sherry. (2011) *Alone Together Why We Expect More from Technology and less from each other*. New York: Basic Books.
- Viswanathan S. and James J. D. Wang (2004) Inter-Dealer Trading in Financial Markets. *Journal of Business*, vol. 77(4), 987-1040.
- Xie and Troye. (2007). The active consumer Conceptual, methodological, and managerial challenges of Prosumption. Norwegian School of Economics and Business Administration and Stord/Haugesund University College
- Xie, Chunyan, Richard P. Bagozzi and Troye, Sigurd. (2008). Trying to Prosume: Toward a Theory of Consumers as Co-Creators of Value. *Journal of the Academy of Marketing Science*, 36(1), pp. 109–122.

THE INNER CITIZEN IN THE AGE OF SOCIAL MEDIA

Maria Androulaki

Abstract

This paper is about subjects and notions related to the notion of public place and the way that it is understood by citizens at present. The specific focus of this paper is on the ascertainment of a current high public awareness. This research considers one of the main reasons for this increase to be the expansion of everyday digital prosuming practices (creating and sharing content on the Internet). In particular, the research studies our everyday engagement to social media practices and how they affect issues relevant to self-identification and the private-public sphere.

The paper contemplates further on the reasons for the development of high public awareness, its current status as experienced by citizens today and presents examples of its expression. One of this paper's conclusions is that while digital prosuming practices are by definition seen to incorporate issues of the social domain, everyday practices seem to transform them into familiar aspects as experienced within the private sphere. Consequently, a new type of *sphere* seems to emerge, the *private-public* sphere.

In the *private-public sphere* the citizens co-exist with the citizens of their public sphere. In this respect, in everyday practices of prosuming social media content, the newly established *private-public sphere* could be perceived as an *inner-city* where the user, the "digital citizen", is perceived as an *inner citizen*. This remark, though, affects the essence of *spatial sensitivity*, and the values and tendencies involved such as *hospitality*, the *setting*, the *ambience* and the *atmosphere* of the sharing experience with the guests and the facilitation of sharing. In the digital domain, the mood and

³⁵²Androulaki, M. (2013c) The Inner citizen in the age of social media. *Interdisciplinary Conference on Citizens2*, Athens, 12-14 November 2013.

the ambience of the sharing setting might follow the same pattern as is facilitated by the host in the physical domain, but at the same time the process of sharing sets the mood in an accelerated process; it is co-created, continued or totally altered by the *public private* sphere.

This paper suggests that cities as living entities are constantly transforming since they are lived in and constituted by transforming citizens. It is vital to approach the current transformations in progress in order to readdress the methods of understanding and evaluating our cities.

Key words: inner cities/citizens, prosumerism, high public awareness, hospitality, private-public sphere.

1. Introduction

Prosuming is the act of producing for one's own consumption. It has existed since primitive societies and, after recessing during the era of the Industrial Revolution is now becoming an everyday activity. This paper claims that creating and consuming (prosuming) is a multidimensional communication process that is affected by technological conditions that respectively affect us, affect basic notions and values and affect the way that we understand our environment - what in this paper is called *spatial sensitivity*.

For this research, prosumerism has been the basic exploration tool in studying the current transformation of pre-established concepts related to public space. Food prosuming (food preparation and consumption in everyday life) is used as a vehicle in order to clarify the corresponding framework on prosuming social media content.

In food prosumerism, it appears that there is a significant difference when practiced occasionally and when practiced in the frame of habitual everydayness. This differentiation could be related to and affect issues such as privacy and the personal and social spheres. It was found that while casual³⁵³ prosuming in the digital domain of social media content involves aspects and values of the public

³⁵³ Casual refers to the usual practices of the everydayness.

domain, everydayness transforms these digital prosuming practices into familiar practices as they are habituated in the private domain. Schematically, this can be represented as: public → casual → private. Everyday digital prosumerism cultivates and incorporates issues of the private domain, whereas by definition it should incorporate issues of the social domain. This is what this paper refers to as issues of the public-private sphere.

As suggested by the findings of this research, the nature of digital prosumerism is more social than private, but less social than public. In social media content prosuming practices, public-privacy is the default practice and private-privacy is on demand, creating a constant interplay between the social and the personal, the public and the private. This remark, though, affects the essence of *spatial sensitivity*, the understanding of the private and the social sphere and the values and tendencies involved.

Everydayness and *habituation* in the digital domain transform issues and values related to the private and the public sphere, making the social more personal and the personal more social, having an impact on the essence of the ambience, the feeling of the space. In most cases of food prosuming, when sharing, the host aims to instil a specific mood for the event, to be responsible for the *setting*, the *ambience* and the *atmosphere* of the sharing experience with the guests and the facilitation of sharing. In the digital domain, the mood and ambience of the sharing setting might follow the same pattern as is facilitated by the host, but at the same time the process of sharing sets the mood in an accelerated process; it is co-created, continued or totally altered by the *public private* sphere.

2. *The inner-city*

In most cases, the digital citizens of social media in their everyday interactions cannot be fully aware of the “journey” of their content; in this respect, a deterministic approach to many of the everyday interactions made via social media channels is difficult to identify between the user and one of his/her particular contacts, but rather it could be identified between the user and his/her personal

audience, his/her personal community, his/her private-world. Consequently, in everyday practices of prosuming social media content, private space could be perceived as an *inner-city* where the users (i.e. the digital citizens) obtain an everyday action and interaction with their *inner-city* and their inner *co-citizens*. In the *inner-city* the openness of the digital-citizen comes from the outside. The city informs the digital-citizen, dispersing his actions and initiating the interactions of the cohabitants. The *inner-city* could be described as a place that follows the characteristics of the model of the cave (Androulaki and Lee, 2013), whereas the model that was more apparent in the case of food presuming practices was the model of the hearth. The *inner-city* is a place where the user is both a part of the *outsideness* as experienced in the cave (the place where the user expresses him/herself and experiences the actions) and the *insideness* (the place where the perception of the actions take place). Therefore, the openness occurs in and through the protected outsideness.

As such, in everyday digital prosuming of social media content, the concept of personal space is challenged. Whereas sharing in food prosuming practices is often exceptional, in the case of prosuming social media content it obtains the qualities of everydayness. Subsequently, the involved issues of hospitality, the process of offering a gift, values and essences related to insideness and the metaphorical openness of the self to a potential audience are being reintroduced. Sharing with and to an audience in food prosuming incorporates a high level of effort and the anticipation of an adequate result. In everyday social media content prosuming practices, sharing as an everyday phenomenon loses the exceptional nature of *the occasion*, transforming it into an everyday *private-public* event of exchange (Androulaki and Lee, 2013).

3. The inner citizens

Hospitality in Ancient Greece was named *filoxenia*.³⁵⁴ Zeus was called *Xenios*, and was the patron of strangers. This is one of the reasons why *xenia* was considered to

³⁵⁴ Etymologically, *filoxenia* in Greek means “friend of the stranger”.

be a divine custom in Ancient Greece. Xenia was offered to strangers as a form of respect and honour to the stranger and to the gods. A stranger was greeted as *my friend stranger* (ω, φίλε ξένε, o file xene).³⁵⁵ Consequently, *xenos* in ancient Greek defined both a friend and a stranger (Belfiore, 1993). According to the legend, xenia was offered to family and friends and strangers alike. Xenia was divided into public and private xenia. Cities had *xenones* to offer shelter and food to travellers from other Greek cities. Private xenia involved offering food, shelter and also a gift (this was called *xenie*). Xenia was considered to be of great importance. Xenios Zeus, the protector of hospitality and guests, was visiting the households of strangers to check whether hospitality was offered properly, and subsequently punishing or rewarding the hosts. Likewise, in social media practices today, *hospitality* is offered to guests, invited and uninvited friends or strangers. Derrida (2000) in “Of Hospitality”³⁵⁶ draws our attention to the impossibility of absolute hospitality. Derrida stresses the view that in western culture, hospitality was initially obtained under laws; rituals and particular customs followed later. Therefore, according to Derrida (1993), absolute hospitality is impossible by definition since hospitality inevitably obeys rules and restrictions to both the host and the guest. According to Derrida (1993), hospitality is an interruption to the self. Unlike conditional hospitality, absolute hospitality is not associated with right, with law, with debt, or with duty (Derrida, 1999:3). As soon as the host witnesses the entrance of a stranger into his/her home, the impossibility of absolute hospitality begins.³⁵⁷

³⁵⁵ Strangers were also important as tools for exchanging knowledge

³⁵⁶ In “Adieu to Emmanuel Levinas”, Derrida defines ethics as hospitality, hospitality as ethics. Hospitality is the foundation, or “the whole and the principle of ethics”(Derrida, 1999:50). It is impossible to talk about ethics without using the concept of hospitality.

³⁵⁷ The master of the home, the host, must welcome in a foreigner, a stranger, a guest, without any qualifications, including having never been given an invitation. Such an invitation as a host offering his or her home to a guest implies a sort of exchange between the two: “the most inhospitable exchange possible”(Derrida, 1999:369). In order to offer unconditional hospitality, the host becomes the guest of his home.

Attention should be paid to the fact that the concept of hospitality is intertwined with notions of the household and the social sphere.³⁵⁸ Derrida's discussion on hospitality, though, centres on the home. The host acknowledges the incomer, the guest, the intruder. Absolute hospitality questions its possibility through its phenomenal impossibility and therefore deconstructs the concept of the home.

According to theories regarding one's identity, one's identity is often orientated relative to others, what Mead (1913) calls the generalized other. Based upon this idea, citizens also understand themselves in relation to others, in relation to foreigners.³⁵⁹ According to Derrida (2000, 1993), and as Coyne (2005) states, the intruders lighten the threshold between the household and the city. At this moment, Derrida argues, the host becomes the guest in his own home. He sees his home from the outside at the moment of intrusion. Insideness is realized by the presence of the outsiders and not only by the presence of the *generalized others* but, as Coyne (2011:213) says, at the absence of the others too. Coyne stresses the importance of the invisible others, the invisible guests.³⁶⁰ As Derrida (2000) claims,

"we thus enter from the inside: the master of the house is at home, but nonetheless he comes to enter his home through the guest - who comes from outside." (Derrida, 2000:125)

In welcoming the guest, the self is interrupted, the place is *rearranged*. As Derrida (1999) says,

"he (the host) receives the hospitality that he offers in his own home; he receives it from his own home - which, in the end does not belong to him. The host as host is a guest" (Derrida, 1999:42).

³⁵⁸ The host opens his/her private space to the outsiders; in this respect the private space is intruded with the consent of the host from the outsiders; the platial qualities of the private sphere (home) when hospitality is being offered is challenged by the platial qualities of the social sphere.

³⁵⁹ Based on this, *xenia* in Ancient Greece was also considered an informative tool for the citizens' identity.

³⁶⁰ In Ancient Greece, there was a custom of placing an empty plate for the god. The god was considered to be present at the communal meal (Coyne, 2011:214). Communal meals seemed to be a succession of the communal sacrifice meals where animals were offered to gods. This custom is still apparent in popular culture with the custom of "*musafir*". An extra plate is often placed on the table for the guest to come. Any guests are referred to as *musafir*. The word *musafir* is used in Arabic and it means *the traveller* but also in Greek it means *the one who brings the muses*. Both definitions are in accordance to the myth of the travellers being protected by gods.

The impossibility of absolute hospitality echoes the impossibility of being in a place from the inside, and the inevitability of knowing inside through the remembrance of the outside via the actions of the guests. In food prosuming activities, sharing and opening one's home is generally the decision of the host,³⁶¹ while in social media openness and hospitality appear to be *closer* to the concept of absolute hospitality, mainly due to its invisibility.³⁶² Based on Derrida's description, in social media there is almost constantly an interruption of the self, an intrusion into one's place, a reminder of the invisibility of the threshold through the awareness of the presence of the invisible guests and hosts. At the same time, habituation and everydayness means that the *interruption of the self* is not understood as an interruption, but rather to a constant state of change, a constant interplay between the private and the public, an awareness of the constantly changing private-public sphere. The fragmented self of the avatars of the 90s seems to pass the baton to a fluid self of a constantly changing digital inner citizen.

What is of primary concern is not merely the identification of the places³⁶³ of prosuming activities as experienced by the inner citizens, but the identification of the place as *an essence of being-in*, what Heidegger calls *Dasein* (Heidegger, 2010). The basic difference in the essence of the place as *being-in*, in the two domains (i.e. food and social media) is associated with the essence of place itself, what Relph calls the identity of the place *with* (Relph, 1976:141). The identity of a place *with* echoes the concepts of *insideness* and *outsideness*. In the case of physical (food) prosuming practices, insideness the degree of attachment is constructed, in contrast to the outside, as a shelter of protection. In the insideness of social media prosuming practices, the degree of attachment is found within a pre-established dwelling. The essence of insideness is revealed when *invisible or visible guests* make their existence

³⁶¹ Although there is the case of visits. "Visit", that according to the Oxford English Dictionary comes from the word *videre*, to see, is what Derrida calls "the unforeseeable and irresistible irruption of a visitation."

³⁶² The unconditional hospitality varies depending upon the individual and the type of social media account used. The invisibility of hospitality, though, reduces the variation.

³⁶³ According to Relph (1976), the identification of a place could be constituted by the physical setting, the activities and the situations that take place within it and the group meanings that have been cultivated.

known. As Richard Coyne (2005) states, the threshold between the household and the social space is revealed when the thief intrudes beyond the barrier (Coyne, 2005:15). This difference affects the formation and the creation of a personal atmosphere. The creation of a personal *genius loci* (Norberg-Schultz, 2000:225) starts from the way of *being-in*, from the *gestalt* qualities of the place itself. This difference in the essence of placeness distinguishes the personal connection of oneself to its place, creating a difference in the notion of *wandering* and *being-in*. Adam³⁶⁴ illustrates this point nicely. For Adam, Fb is his private sphere. His private sphere is comprised of the houses of his friends, whereas blogging is like placing a bottle containing a message into the sea, where many other bottles are also floating. For Adam, his private sphere is like living on an isolated island, a specific place that he co-inhabits with others, his friends and family.

Adam:

The sharing of my blog posts on my Fb wall resembles the silent distribution of my written work to the homes of my co-citizens in the island, which I will arbitrarily name "private sphere". What I feel then? A bit of stress for I do not know how my work will be evaluated, and a bit of despair for I know that a lot of those who live in my island would be too busy to read it. The idea that my thoughts will reach people I neither met in the past, nor will I encounter in the future, makes me more responsible in the sense that I am motivated to frame my ideas in the most comprehensive way in order to avoid being misunderstood. Yet, although public documents are forever, it is an illusion to believe that they are for all the pairs of eyes. I want to address the world... In this regard, the desire to make myself as clear as possible for the unknown reader is combined with the need to explain myself to a number of relatives and friends who respect my views without accepting them. The notion of the silent discussion and covert confession refrain my enthusiasm.

Under the light of frame analysis (Goffman, 1974), the difference in the domain-specific frame of place as experienced in the two domains (the physical and the digital) affects global-specific frames that involve issues of openness, familiarity, inclusion, exclusion and alienation. Issues related to hospitality, exchange and

³⁶⁴ Adam is an interviewee that participated in the phenomenological research conducted during my PhD thesis at the University of Edinburgh.

offering (the essence of the gift) are influenced. From the omnipresent Big Brother of George Orwell's "Nineteen Eighty-Four" to the eavesdropping of spies in movies that threatened the privacy of powerful secrets, uninvited friends in social media and the openness of oneself to invisible audiences, there is wide variation involving and affecting values and notions around placeness and individuality. Nowadays citizens are at the same time *inner citizens* of their own personal *inner-cities* through the use of their social media accounts. Of course, living is a dynamic condition, and this is especially the case now that virtual prosuming activities are so habitual. New global frames mold everydayness, forming new norms and mentalities towards the values of hospitality, gratitude, concepts of openness and insideness, the household, public spaces, the role of the citizens and the formation of our cities.

4. THE CONTEMPORARY REALITY; E-PLACES

Inner citizens are familiar with cloudy and unclear situations due to the non-deterministic nature of their interactions. In the inner cities, as it has been already stated, the qualities of place are neither private nor public. Consequently, this change is expected to affect the way that we react in the physical public spaces. The uncertainty of the modern world as described by Beck (2006) based on the concept of the *inner city* and the *inner citizen* is a phenomenon experienced by the *inner citizens* on a daily basis. As seen, this paper argues that the familiarization of this phenomenon alters the platial characteristics of the private and the public sphere, creating a *public-private* one. The consequences of this fact can be traced and can already be seen in phenomena such as the expansion of teams of public awareness (like team-help groups), teams of public awareness related to public spaces in specific (like occupy teams), the success and the expansion of examples that connect e-places to physical places (like O2 priority, Groupon, Coachnet, Leaving Social Deals, Yelp) (Androulaki, 2013). The familiarization of the unknown of the *private-public* sphere transforms the essence of public uncertainty into something that encompasses personal qualities as well. Undoubtedly, contemporary reality is a fusion of multiple and often parallel realities creating and molding new ethos, new customs and forming new realities of the so called justified as *common sense*.

Bibliography

- Androulaki, M. and Lee, J. (2013) Spatial sensitivity in the age of social media. Changing Cities International Conference on "Changing Cities": Spatial, Morphological, Formal & Socio-economic Dimensions, Skiathos Island, 18-21 June 2013.
- Androulaki, M. (2013a) Complexity in the age of everyday digital prosuming practices of social media content. *Uncertainty Reloaded*. 74, pp. 44-53.
- Androulaki, M. (2013) Public Participation. *International Workshop on (Re)creating Lively Cities through Ambient Technologies, Arts and Gastronomic Experiences in Conjunction with Interact 2013*, Cape Town, 6-9 September 2013.
- Beck, U. (2006) Living in the world risk society. *Economy and Society*. 35 (3), pp. 329-45.
- Belfiore, E. (1993) Xenia in Sophocles' Philoctetes. *The Classical Journal*. 89 (2), pp. 113-29.
- Coyne, R. (2010) *The Tuning of Place: Sociable Spaces and Pervasive Digital Media*. Cambridge: MIT Press.
- Coyne, R. (2005) *Cornucopia Limited: Design and Dissent on the Internet*. Cambridge: MIT Press.
- Derrida, J. (1999) *Adieu*. Translated from the French by Pascale-Anne Brault and Michael Naas. Stanford: Stanford University Press.
- Derrida, J. (2000) *Of Hospitality*. Translated from the French by Rachel Bowlby. Stanford: Stanford University Press.
- Derrida, J. (2001) *Acts of Religion*. Translated from the French by Gil Anidjar. New York: Routledge.
- Derrida, J. (1981) *Dissemination*. Translated from the French by Barbara Johnson. Chicago: University of Chicago Press.
- Goffman, E. (1974) *Frame Analysis: An Essay on the Organisation of Experience*. New York: Harper and Row.
- Heidegger, M. (2010) *Being and Time*. Translated from the German by Joan Stambaugh, revised by Dennis J. Schmidt. Albany: State University of New York Press.
- Mauss, M. (2000/1954) *The Gift: Forms and Functions of Exchange in Archaic Societies*. US: W. W. Norton & Company.
- Mead, G.H. The Social Self. *Journal of Philosophy, Psychology and Scientific Methods*. 10, pp. 374-380.
- Norberg-Schulz, C. (2000) *Architecture: Presence, Language and Place*. Milan: Skira Publications.
- Relph, E. (1976) *Place and Placelessness*, London: Pion.

COMPLEXITY IN THE AGE OF EVERYDAY DIGITAL PROSUMING
PRACTICES OF SOCIAL MEDIA CONTENT.³⁶⁵

Maria Androulaki



ABSTRACT

Prosuming is producing for one's own consumption. This article contemplates issues related to digital prosumerism and its complex dimension. The article researches the phenomenon of prosumerism through literature reviewed and an empirical study within a phenomenological approach. The phenomenological research uses the framework of food prosuming as a vehicle in order to clarify the corresponding framework of digital prosuming practices and more specifically of content prosuming in social media. Food has never lost its *prosuming character*. Food *prosuming range* though depends upon the individuals and their circumstances. Nonetheless, it is common and usual for agents to take care of their need for food either by preparing something from scratch, or by combining pre-prepared options.

³⁶⁵ Androulaki, Maria. (2013) Complexity in the age of everyday digital prosuming practices of social media content. *Digimag Journal "Uncertainty Reloaded"* Winter 2013. 74, 44-53.

Investigating food prosumerism gives the initial point to highlight and reveal core aspects of prosuming activities. Food and social media are phenomena that share basic similarities. They are both habitual actions of everydayness, i.e. means of expression, identification, communication of personal and/or cultural issues, very significant on both individual and societal levels.

The research methods involved 35 in-depth interviews, engagement with the interviewees and personal reflections. This article aim is to reveal characteristics of the ethos of prosuming practices and the values that are incorporated therein as experienced nowadays. Whereas in food prosuming practices a deterministic approach is a very frequent approach in the case of digital prosuming practices the deterministic nature is strongly challenged. Beyond doubt personal atmospheres and the prevailing atmosphere of nowadays incorporate values and issues cultivated and fed by the fused atmosphere of the physical and the digital domain, revisiting pre-established notions, crafting new customs and tendencies.

INTRODUCTION

Prosuming practices are not a new phenomenon. As a concept it has been readdressed by Toffler in his book “The Third Wave” [1]. Nowadays, especially with the rise of the Web 2.0 and the user generated content (UGC), there has been a revitalization of the concept in the digital domain and an increase of interest. Ethos by definition brings ethics side by side to everydayness and habituation. Habits are a second nature as expressed by Aristotle 2500 years ago. Social media has been described as the global habit of our times; it cultivates *a second nature* and influences the values and norms involved. It appears that digital prosuming practices reintroduce the concept of prosumerism, challenging previously established notions and values involved, cultivating a new ethos of the phenomenon.

Michael Pollan in his book *The Omnivore’s Dilemma: A Natural History of Four Meals* argues that food globalization, food preservation techniques and transportation technologies have detached humans from nature and prosuming practices, created a confusion to consumers that often results in a dilemma of what to consume. The relationship between humans and food once experienced in its

own natural place and time finds itself within the global market uncertain and confused [2]. It is claimed that food prosuming practices could enhance this *lost feeling* of natural succession and interconnection and bring back a sense of awareness and certainty to consumers. Digital prosuming practices are an everyday activity for most of the agents in the domain of social networks. Could digital prosuming practices in social media bring users a sense of certainty and awareness as claimed in food prosuming practices?

PROSUMERISM AND THE RISE OF DIGITAL PROSUMPTION

Prosuming i.e. producing for own consumption, ever existed since primitive societies, after recessing during the era of the industrial revolution is now gathering momentum. The term was coined by Toffler who defined and readdressed the concept in his book “The Third Wave”, in 1981. Prosumption is a compound word and according to the oxford online dictionary,

Prosumer: n.(1)s

Etymology: < ***pro-*** (***in producer n.***) + ***-sumer*** (***in consumer n.***)....

A consumer who adopts an active role in the design of the products he or she purchases, or who purchases component elements of products in order to build or administer his or her own goods and services. [3]

Alvin Toffler in his book the *Third Wave* splits history in three waves. In the first wave agricultural society's production and consumption was unified; industrialism on the second wave and the rise of the market broke this union. The third wave's civilization begins to heal the historic breach between producer and consumer, giving rise to the prosumer economics of tomorrow. [4]

For all but a tiny part of our existence in earth, humans have lived in hunting and gathering societies. Hunters and gathers made their living hunting and gathering food. Hunters and gatherers had little interest in possessions and material wealth beyond what was needed to cover their needs. Prosuming activities for them were an everyday phenomenon of being. The production at those times was highly connected to food and food rituals. Food and food practices (both production and consumption) became a perfect vehicle for ritual, central to most religions, social and individual customs. The centrality of the sequence of the seasons and the

interconnection of productivity to consuming practices, therefore prosuming practices, were interconnected to rituals both civil and domestics.

As seen prosumerism is not a new concept; it has been prominent in the archaic societies [5] and ever since. Cultural social and financial conditions, however, made the interest on prosuming practices to decline after the industrial revolution giving rise to consuming practices [6] following and feeding the rise of the global market. [7] During the last 30 years, prosumerism was becoming dominant in many activities and ethos of everyday practices (DIY activities, self help activities etc). Alongside the last ten years, a shift of mentality in consumer practices has been noticed [8] that brought to surface the active consumer/user [9] revitalizing the phenomenon of prosumerism; although as it may be observed food prosumerism never stopped being practiced. Especially with the Web2.0 and the user content generated (UGC), digital prosumerism is now on the rise. [10]

Nowadays social media is an everyday activity that introduces digital prosumerism as a daily activity for most of the western cultured agents. [11] Prosuming as well as the recently introduced social media domain and the UGC user generated content of the WEB 2.0, have attracted the attention of many thinkers of our quite recent times from the economic, cultural, media theory and sociological viewpoints. According to Alvin Toffler and and Ritzer et al. [12], prosumerism in the years to come is going to explode. Indeed, ubiquitous technology empowers individuals more and more to DIY practices, do by and for themselves, what they were used to depends upon services and things provided by others and the market. Nowadays, with the empowerment of social media network systems and of available ubiquitous new technologies, agents habitually create, mix, choose and share information content available in the web gradually establishing, often unconsciously, new powerful everyday habits.

Food prosumerism has never lost its prosuming nature. In this research it served as a learning tool. It gave the initial point to highlight and reveal aspects related to pre-established values and conditions of prosumerism. The main issues that emerged were frequently related to a prosumer under three frames i.e. personally,

spatially and socially. The identification of these core themes in the case of social media prosumption and their implication is of primal importance.

MOOD AND MINDSETS SHIFTS THROUGH FOOD AND SOCIAL MEDIA CONTENT PROSUMING PRACTICES

Nowadays, in the realm of social media the creator is also the spectator. Users often change roles, a spectator reacts and becomes a creator and then again he/she is a spectator and the cycle goes on. The interviewees acknowledged the impact of this process on their moods and their mindset. In social media, the creator jumps into the shoes of the audience and becomes a co creator with his/her audience. At the same time the audience becomes a co-creator and the flux continues.

As a process of creation, prosuming practices incorporate a shift of moods and mindsets both during the phase of preparation and consumption. Ergo therapy is connected to wellbeing and happiness. Literature suggests that the determination of the nature of practices play a significant role on the level of commitment and it has a direct impact on the essence of happiness and wellbeing [13]. The determination of prosuming practices of both food and social media content altered the nature of the practices. The rate of the effort-result was up high in predetermined prosuming practices conspicuously tied up with a feeling of success or failure. In food prosuming practices most of the cases were determined actions, whereas in social media many activities were of a less of determined nature. In the less determined practices the shift was not expressed directly and when asked it was difficult to be defined and put in words. In the realm of social media regarding the everyday use most of the interviewees couldn't describe the process of posting explicitly as the specific process of preparing a meal or writing an article for a specific post. Some of the interviewees commented that their engagement depended on their mood, *it depends on my mood really, I don't post particular things, it depends on what phase I am and on my mood* [14].

In social media one can rarely be or feel alone. But still what was observed was a tendency of *philosophizing* of expressing one's inner personal thoughts, doubts and contemplations (a similar process was described from the interviewees of food

prosumerism during the phase of preparation when they were alone), quotes from important personas throughout history, contemplating about life, wellbeing, prosperity. That brings to mind Marc Aurelius' *To myself* (Τὰ εἰς εαυτόν) personal thoughts and writings addressed to himself for his wellbeing and improvement. It also reminds us a precursor of the social media network system, *Open Diary* [15] founded by Bruce and Susan Abelson 20 years ago [16]. *Philosophizing* through habitual making is something observed and analyzed since antiquity. Nowadays habitual making is often the creation of content on the web. The users tend to philosophize and self disclose, almost *as if* writing notes to them. From a cognitive point of view according to Carruthers one does not first entertain a private thought and then write it down: rather, the thinking is the writing [17]. But also according to cognitive scientists private writing is interconnected to public language from the initial point of its formation. [18] Taking these thoughts into consideration one could claim that even when writing to oneself one articulates his thoughts in public language. In social media though the presence of the audience and/or overhears is very strong. According to the literature though over hearers tended to be ignored through repetition and the habituation of their presence. In a person to person conversation over hearers could be treated either indifferently, in disclosure, in concealment, or in disguise. Within the realm of social media, practices vary depending on the situation, the way of use and the type of the user. [19] In the realm of social media over hearers are revealed when they respond. Their response shifts the mindset of the creator and fires a potential reaction.

In food prosuming practices mood and mindset shifts occur firstly through the process of the preparation and the engagement in the process of creation. Food preparation has been described by many of the interviewees as relaxing, as a process of disconnection with the physical reality, a passage to enter and contemplate with their thoughts [20]. *It is a time during the day that I can forget if I have some stress or it is a time to reflect. I do this in parallel especially if I have to do tedious things like stirring food the whole time, I am stirring and thinking, I forget about the food* [21]. This stage though, was not the same when participants were making

something to share or when the preparation involved many. Still in those cases interviewees experienced a difference in their moods and mindsets but none of the participants referred to that as relaxing or therapeutic. Most of the interviewees in both cases referred to this phase as engaging, a commitment to be accomplished in success; *I know I will be cooking for my parents so I will be caught up by it [22]; it makes me more responsible, in the sense that I am motivated to frame my ideas in the most comprehensive way [23]*. In some cases having to prepare something for others was described as stressful, *I don't want my friends to be disappointed so . . . It makes me feel more stressed, when I share I want it to be perfect. I am pleased to share though [24] and worry*.

Collaborative prosuming practices are common in social media. Interviewees described their prosuming practices as a cooperative process. Often they started with their moods and mindsets and subsequently obtained, created and got new moods that altered, molded new mindsets and ambiances of information. This fused atmosphere of personal memories and collaboratively-created content constructs their *personal-social* sphere. This kind of collaboratively created mood penetrates the environment like the aromas of a breeze, like the travel of the sound of a bell, *coloring* the everydayness of the users, creating *a moving cooperative prevailing atmosphere*. Claire here highlights the elevation process of building up a mood in her social media account. *There were more than 100 different people commenting in a very short space of time. It just showed you that everybody was concerned and wanted to discuss what they were feeling. In the British way you often use humor, when we're appalled or frightened and heavy sarcasm as well. It was interesting! Very instant!* In the realm of social media the creator is also the spectator. Users very often change roles, a spectator becomes a creator and then again he/she is the spectator, and the cycle goes on. Many interviewees acknowledged the impact of this process on their moods and their mindset. In social media the phase of creation, the phase of personal wandering, of day dreaming are plausibly interweaved with information received from the audience.

In the realm of social media collectivity and sharing is primed. Sharing all the time is habituated. Sharing and being exposed to surplus information is the norm. The mindset of Veblen's [25] conspicuous consumption seems to be translated to the mindset of conspicuous sharing. Whereas the over hearers as designated by the name of it were considered as something to be avoided, now the term has been transformed to followers. The mood sways between the protection of one's territory and on the resonance of owns posts. Protecting one's content from the over hearers is challenged by the aim to attract followers but also *to follow the journey* of one's posts and thoughts in the unknown places of the web.

Whereas habitual food prosuming practices was often a stress relieving process, in social media what was common was an overwhelming feeling of excessive *stuff* (content, contacts, communication etc). The excess of information was found difficult at points to deal with. In the digitized age of information the surplus of products is transformed into the surplus of information.

In most cases, a shift of mindsets and moods was apparent in both prosuming practices but it varied depending generally on the occasion, the sharers if any involved and the frequency of the activity. Satisfaction, fulfillment, self contentment, excitement, pleasure, but also disappointment, boredom and feelings of stress and preoccupation were some of the moods and mindsets entered depending on the occasion and the situation. The existence and the presence of an audience in both food and social media content prosuming practices contributed to the prevailing atmosphere even before the initiation of a prosuming practice.

UNCERTAINTY IN DIGITAL PROSUMING PRACTICES

In everyday prosuming practices of social media content, users tend to follow techniques and practices mostly accommodated in everyday prosuming practices of food when being in a private sphere (improvising, following the impulse of the moment, not following recipe in details). Under this light, in social media activities and practices of self presentation and self reflection are familiarized through the repetition of everydayness. The exceptional nature of sharing often seen in food

sharing prosuming practices, in the case of social media content prosuming practices obtains the qualities of everydayness and reintroduces the involved issues of hospitality, the characteristics of offering a gift, values related to insideness and the metaphorical openness of the self to a potential audience. Sharing with, and for an audience in food prosuming incorporates a high level of effort and the anticipation of the adequate result. In social media prosuming practices of everydayness, sharing as an everyday phenomenon loses the exceptional nature of *the occasion* and it is transformed into an everyday private-public event of exchange.

What is very interesting and unique in everyday prosuming practices of social media content is the non-deterministic nature [26] of sharing. This is something out of the content of sharing as experienced in the physical domain so far. Sharing involves issues of self-projection. The creator projects himself in his creation and in that way he/she offers a part of him//herself through the *thing*, in a Heideggerian way of use. In the digital domain content sharing reacts in a multi spiral way, making the process difficult and in most cases impossible to follow. In that respect self projection occurs in a nondeterministic way. In the process of sharing, self reflection occurs through the reaction of the recipients. In the everyday social media prosuming practices of content the model of mechanism of self-reflection operates as if positioning the user between two mirrors. The reflected idols are instantly multiplied and the user is unable to follow and be fully aware of all of his/her reflections. The user may be prevented from fully perceiving the reflections but at the same time he/she receives a general feeling, a mood of his/her multiplied self reflection as reflected within the multi-spiral process of self projection. In that respect the user is not actually prosuming content but he/she perceives his/her personal atmosphere.

Due to the non-deterministic nature of social media prosuming practices and the difficulty in identifying all the variances involved there is plenty of room for trolling, misinterpretations, fallacies but also misunderstandings, frauds and misuses. Personal atmospheres in social media are cloudy, blurry carrying information and details from the user, his/her recipients and their interaction.

Atmospheres by definition are mobile. In the case of social media accounts they are even more since mobility is an everyday phenomenon through the digital pervasive devices. The atmospheres of social media accounts are interwoven to everydayness; molding and creating the atmospheres of the fused contemporary reality. In a phenomenological point of view social media accounts have a character, a *platial identity* they are authentic but yet impossible to be identified and fully defined since they are constantly different [27]; as Relph (1976) says the *identity* of the place goes beneath the level of conscious awareness [28]. The contribution of the user on the *platial character* is important but definitely not crucial; the user is one piece on a mosaic of attributes and contributors. The *genus loci* of social media accounts is vivid, mobile, constantly changing, colorful, inhomogeneous but both self and heterogeneously defined.

Therefore, a deterministic approach of the interactions between the user and his/her contacts made in social media is difficult to be identified. Instead, one could talk of simultaneous relations between the user and his/her personal audience, his/her personal community, *his/her private-world*. In that respect in everyday practices of prosuming social media content, private space could be perceived as an *inner-city* [29] where the user, the digital citizen, obtains an everyday action and interaction. In the inner-city the digital-citizen and his/her openness comes from the outside. The city informs the digital-citizen firing his actions that cause the interactions of its cohabitants.

The myth of prosumption incorporates a sacrificial nature derived both from the myths of the ancient civilizations but also from practices of life in primordial societies. The sacrificial nature lies on the gratification of the prosumers to a higher power. Tribute is paid through sacrifices by offering in most cases the best part of the goods to the higher power. The sacrificial nature could be identified also in hospitality and sharing processes with actions of offering the best to the guests. [30] These tendencies have been possible to be shown also in the interviews [31]. Prosuming practices of sharing obtained a sacrificial nature that dictated an extra care and effort; an effort to express the gratitude but also to win the goodwill of the

higher power. The sacrificial nature of the offer in prosuming practices encloses the satisfaction of the creator both as a creator, consumer and as a donor. Nowadays food presumption practices of sharing follow this tradition. In social media content prosuming practices though everydayness alters the sacrificial nature of the offer. The repetitive nature of everydayness challenges the exceptional nature of sacrifice. Everydayness diminishes the effort rate of the exception to common easy practices. Sharing in social media content prosuming practices becomes trivial. The sacrificial nature of the offer of something that one has tried for, something that is meaningful to him/her but yet he/she is willing to offer and *sacrifice it* loses all these qualities due to the everydayness and the lack of a clear aim involved on the sharing process. That reminds us of the seven deadly sins as expressed by Mahatma Gandhi and especially the ones of pleasure without conscience and worship without sacrifice. [32] These two apothegms [33] could enclose the lack of the clear aim on sharing and the lack of effort and the will to offer something that it is meaningful and therefore has a sacrificial nature for the donor.

Of course everything depends on the personal way of use, yet as Sherry Turkle says every époque has some tendencies that appear to be as normal [34]. This article attempts to find the tendencies involved in the notion of prosumerism as experienced today. So far, the research has focused on the potentials offered by the ubiquitous modern technology and the mediums rather and not as such on the typology of different ways of use.

Everydayness new tendencies and norms cultivate morals, create new ethics molding new ethos of the values involved. The deterministic nature of the sacrificial nature of sharing in food prosuming practices is definitely not apparent in the prosuming practices of sharing social media content. The exceptional, the specific aimed guided actions are typically interconnected to issues of satisfaction, happiness, and wellbeing. Digital sharing prosuming practices of social media content within everydayness alters the exceptional nature of sharing in food prosuming practices to a repetitive action of a more private-public nature possibly affecting issues related to wellbeing and prosperity.

This article suggests that one should reconsider the deterministic nature of sharing in the digital domain as adequate. A more precise proposition, taking into account the high awareness of the digital citizenship would be to use social media as a lever in order to create specific actions. These actions would enhance and strengthen the sense of being into an inner-city in an integrated (physical and digital) everydayness initiating predetermined events of public nature. [35]

Contemporary everydayness is interwoven within the digital and the physical realm. The potentials offered in both domains are fused cultivating and molding new ethos and norms. Being aware of the impact of our everyday action in our personal and social wellbeing and welfare offers new dimensions and opens new orisons. Food prosumerism is being praised as bringing the prosumers closer to production, making the prosumer to be more aware of the food chain and more conscious of their actions relatively to the ecosystem that we are part of. In that respect food prosumerism aids prosumers to realize the existence of their place in the bigger picture of the world eco-system; an ecosystem of mutual cooperation and multiple and complex interrelations. Digital prosuming of social media content as well can be claimed that offer the potential to the digital-citizens and their inner-cities to realize their position in the bigger picture and their placement in the digital world. It brings the digital citizens them closer to the information chain, it makes them realize their interconnection, their contribution in the informational chain but also their impact on the moods and the mindsets of themselves and their co-travelers; potentially creating aware and sensible citizens. Food chain as information chain is an extremely complex mechanism, where all parts are significantly cooperating. As shown social media accounts atmospheres appear to be complex and blurry, difficult to be identified. But complexity does not presuppose uncertainty and indeterminacy, on the contrary complexity could offer the potential of a smart mechanism with quick reactions, responding to requests, featuring offers, cultivating the cooperative nature of any mechanism based on not so much a chained linkage but an ethereal type of connection.

It is in our disposal to contemplate on these issues analyze them and draw useful directions for the creation of healthy, welfare societies of solidarity, compassion and common aid as found in the societies of the past where prosuming practices were, indeed, part of the everydayness.

NOTES:

1. Toffler, A. *The Third Wave*. London: Pan Books Ltd, 1981.
2. Pollan, M. *The Omnivore's Dilemma: A Natural History of Four Meals*. London: The Penguin Press, 2006.
3. Oxford dictionary, www.oed.com
4. Toffler, 1981.
5. Toffler, 1981; Douglas, Mary. *Natural Symbols Explorations in cosmology*. New York: Routhledge Classics, 1996/1970.
6. Campbell, Colin The Craft Consumer: Culture, craft and consumption in a postmodern society. *Journal of Consumer Culture*, 5, 23, 2005: 23-42
7. Baudrillard, J. *The Consumer Society*. London: Sage, 1970/1998.; Ritzer, G. Correcting an Historical Error. Keynote Address, *Conference on Prosumption*, Frankfurt, Germany, March, 2009.
8. Sassatelli, Roberta. *Consumer Culture: History, Theory and Politics*. London: Sage Publications, 2007. ; Soper, K. Re-thinking the "Good Life": The Citizenship Dimension of Consumer Disaffection with Consumerism. *Journal of Consumer Culture*, July, 7, (2) 2007: 205-229.; Soper, Kate Trentmann, Frank (eds) *Citizenship and Consumption*. London: Palgrave, 2008.
9. Campbell, 2005
10. Ritzer, G. Jurgenson, N. Production, Consumption, Prosumption. The nature of capitalism in the age of the digital 'prosumer'. *Journal of Consumer Culture*, 10 (1) 2011: 13-36.
11. boyd, d. Facebook's privacy trainwreck: Exposure, invasion, and social convergence. *Convergence: The International Journal of Research into New Media Technologies*, 14 (1) 2008: 13-20. ; Toffler, A & Toffler, H. *Revolutionary Wealth*. New York: Knopf, 2006.
12. Toffler, 1981; Ritzer et al.
13. Csikszentmihalyi, Mihaly. *Finding Flow The psychology of engagement with Everydayness*. (New York: Basic books, 1997) 127.
14. Gilda is a very active user of facebook, she posts and comments habitually and refers to an audience of 1200 friends
15. A social networking site that brought together online diary writers into one community.
16. Kaplan, M. Haenlein, M. Users of the world, unite! The challenges and opportunities of Social Media. *Business Horizons*, January-February 2010, 53, (1): 59-68.

17. cited in Clark, Andy. *Being There: Putting Philosopher, Researcher and Student Together Again*. (London, MA: The MIT Press, 1997) 197.
18. From a cognitive aspect of view Andy Clark (1997) in his book *Being there* correlates inner thinking with public thinking. Public thinking is a term used by Carruthers referring to the uses of language in a particular way that serve much more than communicating. According to Clark, it often seems as if our very thoughts are composed of the words and sentences of public language. According to Clark and other cognitive scientists the *public nature* of our thoughts are public before being expressed in public. Clark 197.
19. Swaefer, E. Dealing with overhearers. In Clark, H. H. *Arenas of Language Use*. Chicago: University of Chicago Press, 1992.
20. Habitual repetition as a meditation has been a theme of contemplation since antiquity.
21. Mina enjoys food preparation a lot. Here she the mood shifting that she experiences during the preparation
22. Sarah is describing the difference on the engagement when cooking for herself and for her parents
23. Thomas, a journalist, describes here his engagement when he is writing a piece for his blog.
24. Clara is very keen on cooking and sharing. She prepares elaborative meals for her family every day. When sharing though she wants everything to be perfect.
25. Veblen, T. *The Theory of the Leisure Class*. NY: Penguin Books, 1899/1994.
26. The nature has basic characteristics as mentioned below. Within this general frame there are variations depending on the personal use and the characteristics of the account.
27. That reminds us of Heraclitus apothegm *everything flows* and *a river can never be the same*
28. Relph cited in Seamon, David, *A Way of Seeing People and Place: Phenomenology in Environment-Behavior Research*. In S. Wapner, J. Demick, T. Yamamoto, and H. Minami, eds., *Theoretical Perspectives in Environment-Behavior Research* (New York: Plenum, 2000). 157-78. ; Relph, Edward, (1976). *Place and Placelessness*. London: Pion.
29. The term inner-city has been used because it is personal, therefore inner and at the same time is communal city
30. In ancient Greece this custom encloses guests and strangers; since strangers were protected by Gods. Strangers were considered as being sent from Gods or being disguised Gods themselves.
31. For example Mary a very hospitable young lady on her 30's said " I have noticed that there are two types of hosts, those who give the best parts to the guests and those who don't care, I am in the first category"
32. Covey, R. Stephen, *Principle-centered Leadership*. (London: Simon & Schuster Ltd, 1999) 87-93.
33. Gr. ἀπόφθεγμα something clearly spoken, a terse saying.

34. Turkle, Sherry. *Alone Together. Why We Expect More from Technology and less from each other.* (New York: Basic Books, 2011) 177.
35. It has to be stated that actions like that are popular in the social media domain justifying the suggestion made. But also the success of these actions could be explained following the thread of thought as stated above. One example of the many is priority O2 moments, a social media platform that inform its users about local offers and services. <https://www.o2priority.co.uk/local/>

OTHER PUBLICATIONS

- Androulaki, M. (2013a) Complexity in the age of everyday digital prosuming practices of social media content. *Uncertainty Reloaded*. 74, pp. 44-53.
- Androulaki, M. (2013b) Public Participation. *International SERIES on Information Systems and Management in Creative eMedia*. 1 (3), pp. 7-15.
- Androulaki, M. (2013c) Inner citizens in the age of social media. *Interdisciplinary Conference on Citizens2*, Athens, 12-14 November 2013.
- Androulaki, M. and Lee, J. (2013) Spatial sensitivity in the age of social media: Spatial sensitivity in the age of social media. *International Conference on "Changing Cities": Spatial, Morphological, Formal & Socio-economic Dimensions*. Skiathos Island, 18-21 June 2013.
- Androulaki, M. (2012a) Mood and mindsets in the contemporary prosumption culture: collaboration and sharing in culinary activities digital implications and new design directions. *Proceedings of 8th International Design and Emotion Conference*. Central Saint Martins College of Arts & Design. London, 11-14 September 2012.
- Androulaki, M. (2012b) The wireless kitchen: metaphors of culinary practices. Workshop: food for thought: designing for critical reflection on food practices. *International ACM Conference on Designing Interactive Systems*. Newcastle, 11-15 June 2012.
- Androulaki, M. and Chiotaki, A. (2010) The meeting point travels in Chania. *P-Public*, Chania, 18-21 June 2010. P-Public [online]. Available from: <http://www.p-public.gr/en/2010> [Accessed 22 March 2013].
- Al-Attili, A. and Androulaki, M. (2009) Architectural abstraction and representation: the embodied familiarity of digital space. *Digitizing Architecture: Formalization and Content (4th International Conference Proceedings of the Arab Society for Computer Aided Architectural Design)*. Manama, 11-12 May 2009. ASCAAD, pp. 305-21.
- Al-Attili, A. and Androulaki, M. (2009) The Familiarity of Being Digital: Digital Abstraction and Representation of Embodied Interaction. *Critical Digital: Who Cares?* Cambridge: Harvard University Graduate School of Design, pp. 153-158.
- Androulaki, M. and Thannhaeuser, A. (2004) EDIuniqueEYE Diploma In MSc Design and Digital Media School of Architecture, University of Edinburgh. [Accessed in 22-03-2013] <http://alexandra-thannhaeuser.com/EDIuniqueEYE.pdf>

Presentations and exhibitions

- Androulaki, M. and Lee, J. (2013) Prosuming activities of food and social media. *BSA Annual Conference 2013: Engaging Sociology*. London, 3-5 April 2013.
- Androulaki, M. Lee, J. (2013) Sensing atmospheres: social media and food prosuming practices. *Sensing Change Conference*. Nottingham, 27-28 March 2013.
- Androulaki, M. (2011) Taste, disgust, food consumption and self-identity. *Environment, Value and the Multi-Sensory*. Edinburgh, 7-9 December 2011.

- Androulaki, M. et al. (2010) The process of a green network of open spaces in Chania. *P-Public Conference*. Chania, 18-20 June 2010.
- Androulaki, M. et al. (2009) Collaborational design in the process of designing a net of open public spaces *Pandoiko Conference*. Chania, 4 August 2009.
- Androulaki, M. et al (2011) Public space: towards the implementation of a master plan. *P-Public Festival*. Chania, 4-6 June 2011.
- Androulaki, M. et al. (2011) Chania: a net of open green public spaces. *Public space... Wanted*. Thessaloniki, 20-22 September 2011.
- Androulaki, M. (2012) Foodmood. *International Conference on Designing Food and Designing for Food*. London, 28-29 June 2012.
- Androulaki, M. and Chiotaki, A. (2011) The meeting point travels in Chania. *Pan-Hellenic Architectural Conference*. Athens, 17-20 March 2011.
- Androulaki, M., Papadaki A. and Efthimiou, G. (2011) Design and implementation of the public square of Stavros in Crete, Chania. *Pan-Hellenic Architectural Conference*. Athens, 17-20 March 2011.
- Androulaki, M., Papadaki, A. and Efthimiou, G. (2013) Design and implementation of the public square of Stavros in Crete, Chania. *Triennale of Architecture in Crete*. Chania, 16 March – 18 April 2013.
- Androulaki, M. and Vassilakis, G. (2011) Design and implementation of the public square of Aroni in Chania, Crete. *Pan-Hellenic Architectural Conference*. Athens, 17-20 March 2011.

REFERENCES

- Acquisti, A. and Gross, R. (2006) Imagined communities: Awareness, information sharing, and privacy on the Facebook. In: Danezis, D. and Golle, P., eds. (2006) *Lecture Notes in Computer Science: Privacy Enhancing Technologies*. Berlin: Springer, pp. 36-58.
- An. (2007) The Definition of Social Media. *WebProNews Staff* [online]. June 29. Available from: <http://www.Webpronews.com/the-definition-of-social-media-2007-06> [Accessed 18 March 2013].
- Anderson, A. (1997) *Media, Culture and the Environment*. London: UCL Press.
- Anderson, W.T. (1999) Communities in a world of open systems. *Futures*. 31 (5), pp. 457-463.
- Andrejevic, M. (2007) *iSpy: Surveillance and Power in the Interactive Era*. Lawrence: University of Kansas Press.
- Androulaki, M. (2013a) Complexity in the age of everyday digital prosuming practices of social media content. *Uncertainty Reloaded*. 74, pp. 44-53.
- Androulaki, M. (2013b) Public PartYicipation. *International SERIES on Information Systems and Management in Creative eMedia*. 1 (3), pp. 7-15.
- Androulaki, M. (2012a) Mood and mindsets in the contemporary prosumption culture: collaboration and sharing in culinary activities digital implications and new design directions. *Proceedings of 8th International Design and Emotion Conference*. Central Saint Martins College of Arts & Design. London, 11-14 September 2012.
- Androulaki, M. (2012b) The wireless kitchen: metaphors of culinary practices. Workshop: food for thought: designing for critical reflection on food practices. *International ACM Conference on Designing Interactive Systems*. Newcastle, 11-15 June 2012.
- Androulaki, M. and Lee, J. (2013) Spatial sensitivity in the age of social media: Spatial sensitivity in the age of social media. *International Conference on "Changing Cities": Spatial, Morphological, Formal & Socio-economic Dimensions*. Skiathos Island, 18-21 June 2013.
- Appadurai, A. (1990) Disjuncture and Difference in the Global Cultural Economy. *Public Culture Spring*. 2 (2), pp. 1-24.
- Appadurai, A. (1996) *Modernity at Large: Cultural Dimensions of Globalization*. Minneapolis: Public Worlds.
- Aragon, S.R. (2003) Creating Social Presence in Online Environments. In: Aragon, S. R., ed., (2003) *New Directions for Adult and Continuing Education*. San Francisco: Wiley Periodicals, pp. 57-69.
- Armstrong, A. and Hagel, J. (1996) The Real Value of On-Line Communities. *Harvard Business Review*. 74, pp. 134-41.
- Arribas, C. (2010) Productive paradigms in the digital era. *Free Culture between Commons and Markets: Approaching the Hybrid Economy? 3rd Free Culture Research Conference*, Berlin, 8-9 October 2010. Available from: <http://wikis.fu-berlin.de/download/attachments/59080767/Arribas-Paper.pdf> [Accessed 18 March 2013].

- Ashworth, P.D. (2003) An approach to phenomenological psychology: the contingencies of the lifeworld. *Journal of Phenomenological Psychology*. 34 (6), pp. 145–156.
- Ashworth, P.D. (1993) Participant agreement in the justification of qualitative findings. *Journal of Phenomenological Psychology*. 24, pp. 3–16.
- Bachelard, G. (1992) *The Poetics of Space*. Boston: Beacon Press.
- Backett-Milburn, K., Lawton, J., Roberts, E.M. and Wills, W.J. (2010) Food and family practices: teenagers, eating and domestic life in differing socio-economic circumstances. *Children's Geographies*. 8 (3), pp. 303-314.
- Badiou, A. (2007) *Being and Event*. New York and London: Continuum International Publishing Group Ltd.
- Bailey, F. (1983) *The Tactical Uses of Passion: an Essay on Power, Reason and Reality*. Ithaca and London: Cornell University Press.
- Ballantyne, D. and Varey, R.J. (2006) Introducing a Dialogical Orientation to the Service-Dominant Logic of Marketing. In: Lusch, R.F. and Vargo, S., eds., (2006) *The Service Dominant Logic of Marketing. Dialog, Debate and Directions*. Armonk: M.E. Sharpe, pp. 224-235.
- Barden, P., Comber, R., Green, D., Jackson, D., Ladha, C., Bartindale, T., Bryan-Kinns, N., Stockman, T. and Olivier, P. (2012) Telematic dinner party: designing for togetherness through play and performance. *Proceedings of the Designing Interactive Systems Conference*. New York: ACM.
- Barthes, R. (1961) Toward a psychosociology of contemporary food consumption. In: Counihan, C. and Van Esterik, P., eds., (2008) *Food and Culture: a Reader*. 2nd ed. New York: Routledge, pp. 28-35.
- Baudrillard, J. (1998/1970) *The Consumer Society*. London: Sage.
- Bauman, Z. (1988) *Freedom*. Philadelphia: Open University Press.
- Bauman, Z. (2010/2007) *Liquid Times: Living in an Age of Uncertainty*. Cambridge: Polity Press.
- Beardsworth, A. and Keil, T. (1997) *Sociology on the Menu: An Invitation to the Study of Food and Society*. New York: Routledge.
- Beck, U. (1992) *Risk Society: Towards a New Modernity*. London: Sage Publications Ltd.
- Becker, G.S. (1965) A theory of the allocation of time. *Economic Journal*. 75, pp. 493-517.
- Beer, D. and Burrows, R. (2007) Sociology and, of and in Web 2.0: Some Initial Considerations. *Sociological Research Online*. 12 (5).
- Belasco, W. (2008) *Food: The Key Concepts*. New York: Berg.
- Belasco, W. (2006) *Meals to Come: A History of the Future of Food*. Berkeley: University of California Press.
- Belasco, W. (2007/1989) *Appetite for Change*. New York: Pantheon Books.
- Belfiore, E. (1993) Xenia in Sophocles' Philoctetes. *The Classical Journal*. 89 (2), pp. 113–129.
- Belk, R.W., Ger, G. and Askergaard, S. (2003) The Fire of Desire: A Multisited Inquiry into Consumer Passion. *Journal of Consumer Research*. 30 (3), pp. 326-351

- Belk, R.W. (2001) Speciality Magazines and Flights of Fancy: Feeding the Desire to Desire. In: Groeppel-Klien, A. and Esch, F.R., eds., (2001) *Association for Consumer Research*. pp. 197-202.
- Benedikt, M. (1991) *Cyberspace: First Steps*. Cambridge: MIT Press.
- Benjamin, W. (1968) The Work of Art in the Age of Mechanical Reproduction. In: Arendt, H., ed., (1968) *Illuminations*. New York: Schocken Books, pp. 217-251.
- Bennett, T. and Watson, D., eds., (2002) *Understanding Everyday Life*. Oxford: Blackwell Publishers.
- Bennett, T. (1982) *Theories of the Media, Theories of Society*. London: Methuen.
- Berger, P. and Luckmann, T. (1967) *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*. Garden City: Anchor.
- Bilandzic, M. and Foth, M. (2012) A review of locative media, mobile and embodied spatial interaction. *International Journal of Human-Computer Studies*. 70 (1), pp. 66-71.
- Blossom, J. (2009) *Content Nation*. Indianapolis: Willey Publications.
- Borden, I. (2000) *InterSections: Architectural Histories and Critical Theories*. New York: Routledge.
- Borg, W. R. and Gall, M.D. (1979) *Educational Research, an Introduction*. New York: Longman.
- Borges, L. (1998/1944) *The Library of Babel*. Translated from the Spanish by Andrew Hurley. New York: Penguin.
- Borrowdale, C., Mahoney, J., Lawson, S. and Linehan, C. (2012) Developing a Tool to Facilitate Reflection on Long-term Dietary Balance. *DIS 2012*, Newcastle, 11-15 June 2012. Urban Informatics [online]. Available from: <http://www.urbaninformatics.net/blog/wp-content/uploads/borrowdale.pdf> [Accessed 18 March 2013].
- Bos, A. (2012) *E-discovering Fake Identities on Twitter*. MA, University of Amsterdam.
- Bourdieu, P. (1986) The Forms of Capital. *Handbook of Theory and Research for the Sociology of Education*. Connecticut: Greenwood Press.
- Bourdieu, P. (2002/1977) *Outline of a Theory of Practice*. Cambridge: Cambridge University Press.
- Bourdieu, P. (1990) *The Logic of Practice*. Oxford: Polity Press.
- Bourdieu, P. (2010/1984) *Distinction*. London: Routledge.
- Bowditch, N. (2008) Aristotle on Habituation: The Key to Unlocking the Nicomachean Ethics. *Ethical Perspectives*. 15 (3), pp. 309-342.
- boyd, D. (2008) Facebook's privacy trainwreck: Exposure, invasion, and social convergence. *The International Journal of Research into New Media Technologies*. 14 (1), pp. 13-20.
- boyd, D. and Ellison, N. B. (2007) Social network sites: Definition, history, and scholarship. *Journal of Computer-Mediated Communication*. 13 (1), article 11.
- Bradley, A. (2010) A New Definition of Social Media. *Anthony Bradley* [blog]. 7 January. Available from: http://blogs.gartner.com/anthony_bradley/2010/01/07/a-new-definition-of-social-media/ [Accessed 18 March 2013].

- Brand, S. (1994) *How Buildings Learn, What Happens to them When They are Built*. New York: Viking.
- Brillat-Savarin, J.A. (2009/1825) *The Physiology of Taste*. Translated from the French by M.F.K. Fisher. New York: Random House Inc.
- Brivio, E. and Cilento Ibarra, F. (2009) Self presentation in blogs and social networks. *Stud Health Technol Inform*. 144, pp. 113-5.
- Bruns, A. (2008) *Blogs, Wikipedia, Second Life, and Beyond: From Production to Produsage*. New York: Peter Lang.
- Budakova, D. and Dakovski, L. (2005) Modelling a Cognitive and Emotional Analysis and Behaviour, *International Conference on Computer Systems and Technologies*, Varna, 16-17 June 2005. West African College of Surgeons [online]. Available from: <http://wacscoac.org/files/Cognitive%20Psychology.pdf> [Accessed 18 March 2013].
- Burke, M., Kraut, R., and Marlow, C. (2011). Social capital on Facebook: Differentiating uses and users. *CHI '11*. Vancouver, 7-12 May 2011. New York: ACM, pp.571-80.
- Burke, M., Marlow, C., and Lento, T. (2010). Social network activity and social well-being. *CHI '10*. Atlanta, 10-15 April 2010. New York: ACM, pp.1909-12.
- Burns, P.M. and O'Regan, M. (2008) Everyday techno-social devices in everyday travel life: digital audio devices in solo travelling lifestyles. In: Burns, P.M. and Novelli, M., eds., (2008) *Tourism and Mobilities: Local-Global Connections*. Wallingford: Cabi, pp. 146-186.
- Burt, R.S. (2009) Network Duality of Social Capital. In: Barktus, V.O. and Davis, J.H., eds., (2009) *Social Capital: Reaching Out, Reaching In*. Cheltenham: Edward Elgar Publishing Limited, pp. 39-66.
- Butler, S. (2009/1878) *Life and Habit*. Cambridge: Cambridge University Press.
- Buykx, L., Petrie, H. and Cairns, P. (2011) Capturing family recipes for digital sharing across generations. *Include 2011*, London, 18-20 April 2011. York HCI [online]. Available from: http://www-users.cs.york.ac.uk/~pcairns/papers/Buykx_Include2011.pdf [Accessed 18 March 2013].
- Buykx, L. (2012) Towards Interactive Recipe Instructions, *DIS2012*, Newcastle, June 11-15. Urban Informatics [online]. Available from: <http://www.urbaninformatics.net/blog/wp-content/uploads/buykx.pdf> [Accessed 18 March 2013].
- Cameron, A. (2004) *Greek Mythography in the Roman World*. New York: Oxford University Press.
- Campbell, C. (1987) *The Romantic Ethic and the Spirit of Modern Consumerism*. Oxford: Basil Blackwell.
- Campbell, C. (2005) The craft consumer culture: craft and consumption in a postmodern society. *Journal of Consumer Culture*. 5 (1), pp. 23-42
- Carey, K. (2008) The Case for Prosumerism: The Need to Enable Creativity. *Accessible Design in the Digital World '08*, University of York, September 22-24. The University of York, [online]. Available from: http://www.cs.york.ac.uk/hci/addw/docs/presentations/Carey_TheCase.pdf [Accessed 18 March 2013].

- Casey, E. (1992) *The Fate of Place*. Berkeley: University of California Press.
- CASA (2010) Report on family dinners. *The National Center on Addiction and Substance Abuse*. Columbia University [online]. Available from: <http://www.casacolumbia.org/upload/2010/20100922familydinners6.pdf>
- Castells, E. (1989) *The Informational City*. Cambridge: Blackwell Publishers.
- Castells, E. (1996) *The Rise of the Network Society*. Cambridge: Blackwell Publishers.
- Castells, E. (2012) *Networks of Outrage and Hope: Social Movements in the Internet Age*. Cambridge: Polity Press.
- Castro Arribas, I. (2010) Productive paradigms in the digital era, free culture between commons and markets. *Approaching the Hybrid Economy? 3rd Free Culture Research Conference*, Berlin, 8-9 October 2010. Wikis der Freien Universität Berlin [online]. Available from: <http://wikis.fu-berlin.de/download/attachments/59080767/Arribas-Paper.pdf> [Accessed 18 March 2013].
- Chaiklin, S. and Lave, J. (1996) *Understanding Practice: Perspectives on Activity and Context*. Cambridge: Cambridge University Press.
- Chen, Finin, Joshi, (2004) An ontology for context-aware pervasive computing environments. *The Knowledge Experience Review*. 18 (3), pp. 197-207
- Choi, J.H., Foth, M., Hearn, G.N., Blevis, E., Hirsch, (2011) Start Playing with Your Food: Fun Food Experiences with Mobile Social Media. *MobileHCI 2011*, Stockholm, 30 August – 2 September 2011. CSC, [online]. Available from: <http://www.csc.kth.se/~fernaeus/pepapers2011/Foth%20Choi%20Lyle%20Farr-Wharton.pdf> [Accessed 18 March 2013].
- Choi, J.H., Foth, M., Hearn, G.N., Blevis, E., Hirsch, T. (2009). Hungry 24/7? HCI Design for Sustainable Food Culture Workshop. *OZCHI 2009*, Melbourne, 23-27 November 2009. QUT ePrints [online]. Available from: <http://eprints.qut.edu.au/31087/> [Accessed 18 March 2013].
- Choi, J.H., Foth, M., Lawson, S., Hirsch, T. (2011). Food(ing): Between Human-Computer and Human-Food-Experience Workshop. *5th International Conference on Communities & Technologies (C&T 2011)*, Brisbane, 29 June - 2 July 2011. QUT ePrints [online]. Available from: <http://eprints.qut.edu.au/46019/> [Accessed 18 March 2013].
- Choi, J.H., Verbaan, S. and Lawson, S. (2012). I Ate That?: Self-Reflection on Everyday Food Practices Through Image Sharing. *DIS2012*, Newcastle, June 11-15 2012. Urban Informatics [online]. Available from: <http://www.urbaninformatics.net/blog/wp-content/uploads/verbaan.pdf> [Accessed 18 March 2013].
- Chou, C., Condrón, L. and Belland, J. (2005) A Review of the Research on Internet Addiction. *Educational Psychology Review*. 17 (4), pp. 363-388.
- Christakis, N. (2010) *Connected: The Surprising Power of Our Social Networks and How They Shape Our Lives: How Your Friends' Friends' Friends Affect Everything You Feel, Think, and Do*. London: Harper Press.
- Clark, A. (1997) *Being There: Putting Brain, Body and World Together Again*. Cambridge: MIT Press.

- Clear, A. (2012) Designing a Food 'Qualculator' *DIS2012*, Newcastle, June 11-15 2012. Urban Informatics [online]. Available from: <http://www.urbaninformatics.net/blog/wp-content/uploads/clear.pdf> [Accessed 18 March 2013].
- Cohen, L. (2001) Citizen consumers in the United States in the century of mass consumption. In: Daunton, M. and Hilton, M., eds., (2001) *The Politics of Consumption*. Oxford: Berg, pp. 203-222.
- Cohen, L. (2003) *A Consumers' Republic: The Politics of Mass Consumption in Postwar America*. New York: Vintage.
- Coleman, J. S. (1988) Social capital in the creation of human capital. *The American Journal of Sociology*, 94, S95-S120 (Supplement).
- Comber, R., Barden, P., Green, D., Jackson, D., Ladha, C., Bartindale, T., Bryan-Kinns, N., Stockman, T., and Olivier, P. (2012) Telematic Dinner Party: Designing for Togetherness through Play and Performance. *Designing Interactive Systems*, Newcastle, 11-15 June 2012. New York: ACM Press, pp. 38-47.
- Comber, R., Thieme, A., Miebach, J., Weeden, J., Kraemer, N., Lawson, S., Olivier, P. (2012) "We've Bin Watching You" – Designing for Reflection and Social Persuasion to Promote Sustainable Lifestyles. *CHI 2012*, Austin, 5-10 May 2012. New York: ACM Press, pp. 2337-46.
- Comor, E.A. (2011) *Media, Structures, and Power: The Robert E. Babe Collection*. Toronto, Buffalo and London: University of Toronto Press.
- Cooley, C. (1964/1902) *Human Nature and the Social Order*. New York: C. Scribner's Sons.
- Cooper, D., ed., (1992) *A Companion to Aesthetics*. Oxford: Blackwell.
- Correa, T., Hinsley Willard, A. and Gil de Zúñiga, H. (2010) Who interacts on the Web? The intersection of users' personality and social media use. *Computers in Human Behavior*. 26, pp. 247-253.
- Corrigan, M. (2011) Growing what you eat: Developing community gardens in Baltimore, Maryland. *Applied Geography*. 31, pp. 1232-41.
- Counihan, C. (1999) *The Anthropology of Food and Body: Gender, Meaning and Power*. New York: Routledge.
- Counihan, C. and Van Esterik, P., eds., (2012) *Food and Culture: A Reader*. 3rd ed. New York: Routledge.
- Covey, R.S. (1999) *Principle-centered Leadership*. London: Simon & Schuster Ltd.
- Coyne, R. (2010) *The Tuning of Place: Sociable Spaces and Pervasive Digital Media*. Cambridge: MIT Press.
- Coyne, R. (2005) *Cornucopia Limited: Design and Dissent on the Internet*. Cambridge: MIT Press.
- Coyne, R. and Wiszniewski, D. (2002) Mask and Identity: The Hermeneutics of Self-Construction in the Information Age. In: Renninger, A.K. and Shumar, W., eds., (2002) *Building Virtual Communities*. Cambridge: Cambridge University Press, pp. 191-214.
- Cozby, P.C. (1972) Self-disclosure, reciprocity and liking. *Sociometry*. 35, pp. 151-160.
- Cozby, P.C. (1973) Self-disclosure: A literature review. *Psychol Bull.* 79, pp. 73-91.

- Cramer, J., Greene, P. and Walters, L., eds., (2011) *Food as Communication/Communication as Food*. New York: Peter Lang Publishing.
- Cresswell, T. (2013) *Place: A Short Introduction*. Oxford and Carlton: Blackwell Publishing.
- Crotty, M. (1996) *Phenomenology and Nursing Research*. Melbourne: Churchill Livingstone.
- Csikszentmihalyi, M. (2004) *Flow, the Secret to Happiness*. TED ideas worth spreading [online]. Available from: http://www.ted.com/talks/mihaly_csikszentmihalyi_on_flow.html [Accessed 18 March 2013].
- Csikszentmihalyi, M. (1997) *Finding Flow: The Psychology of Engagement with Everyday Life*. New York: Basic Books.
- Curtin, D. and Heldke, L., eds. (1992) *Cooking, Eating and Thinking: Transformative Philosophies of Food*. Bloomington: Indiana University Press.
- Cytowic, R.E. (1995) *The Neurological Side of Neuropsychology*. Cambridge: MIT Press.
- Daft, R. L. and Lengel, R. H. (1986) Organizational information requirements, media richness, and structural design. *Management Science*. 32 (5), pp. 554-571.
- Dalhberg, K., Dalhberg, H. and Nyström, M. (2008) *Reflective Lifeworld Research*. 2nd ed. Lund: Studentlitteratur.
- Damasio, A.R. (1994) *Descartes' Error: Emotion, Reason, and the Human Brain*. New York: Gosset/Putnam Press.
- Darwin, C. (1998/1872) *The Expression of the Emotions in Man and Animals*. London: Harper Collins.
- de Certeau, M. (1984) *The Practice of Everyday Life*. Translated from the French by Steven Rendall. Berkeley: University of California Press.
- de Certeau, M. (2002) General introduction to the practice of everyday life. In Highmore, B., ed., (2002) *The Everyday Life Reader*. London: Routledge, pp. 63-75.
- DeNora, T. (2011) *Music in Action: Selected Essays in Sonic Ecology*. Surrey: Ashgate.
- Deleuze, G. and Guattari, F. (1987) *A Thousand Plateaus*. Translated from the French by Brian Massumi. Minneapolis and London: University of Minnesota Press.
- Deleuze, G. (1991) *Empiricism and Subjectivity: An Essay on Hume's Theory of Human Nature*. Columbia Press.
- Deleuze, G. (1990/1995) *Negotiations*. Translated from the French by Martin Joughin. New York: Columbia University Press, 177-182.
- DeNora, T. (1999) Music as a technology of the self. *Poetics*. 27, pp. 31-56.
- DeNora, T. (2005) Music and Social Experience. In: Jacobs M. and Hanrahan, N., eds., (2005) *The Blackwell Companion to the Sociology of Culture*. Oxford: Blackwell, pp. 147-159.
- DeNora, T. (2010/2000) *Music in Everyday Life*. Cambridge: Cambridge University Press.
- Derrida, J. (1999) *Adieu*. Translated from the French by Pascale-Anne Brault and Micheal Naas. Stanford: Stanford University Press.
- Derrida, J. (2000) *Of Hospitality*. Translated from the French by Rachel Bowlby. Stanford: Stanford University Press.

- Derrida, J. (2001) *Acts of Religion*. Translated from the French by Gil Anidjar. New York: Routledge.
- Derrida, J. (1981) *Dissemination*. Translated from the French by Barbara Johnson. Chicago: University of Chicago Press.
- Dixon, N., Yudin, E., Jakic, B. and Mooij, M. (2012) (Affect Lab, The Netherlands) FoodMood: Measuring Global Food Sentiment One Tweet At A Time. *DIS 2012*, Newcastle, 11-15 June 2012. Urban Informatics [online]. Available from: <http://www.urbaninformatics.net/blog/wp-content/uploads/dixon.pdf> [Accessed 18 March 2013].
- Doctorow, C. (2003) *Down and Out in the Magic Kingdom*. New York: Tor Books.
- Donath, J. and boyd, D. (2004) Public displays of connection. *BT Technology Journal*. 22 (4), pp. 71-82.
- Douglas, J. (1971) *Understanding Everyday life: Toward the Reconstruction of Sociological Knowledge*. New York: Routledge.
- Douglas, M. (2008) Deciphering a meal. In: Counihan, C. and Van Esterik, P., eds., (2008) *Food and Culture: A Reader*. 2nd ed. New York: Routledge, pp. 44-53.
- Douglas, M. and Isherwood, B. (1979) *The World of Goods*. New York: Basic Books.
- Douglas, M. (1996/1970) *Natural Symbols Explorations in Cosmology*. New York: Routledge Classics.
- Douglas, M. (2002/1966) *Purity and Danger*. New York: Routledge Classics.
- Douglas, M. and Isherwood, B. (1980/1978) *The World of Goods*. Harmondsworth: Penguin Education.
- Doyle, A.(n.d.) About.com. [online]. Available from: [www. about.com](http://www.about.com) Elden, S. (2004) *Understanding Henri Lefebvre*. Bodmin: MPG Books.
- Eliade, M., ed., (1987) *Encyclopedia of Religion*. New York: Macmillan.
- Hoyt, E. (1926) *Primitive Trade: Its Psychology and Economics*. London: Regan Paul, Trench, Trubner & Co. Ltd.
- Ellegård, K. (1999) A time-geographical approach to the study of everyday life of individuals – a challenge of complexity. *GeoJournal*. 48, pp. 167–175.
- Ertan, A. (2010) *The determinants of social capital on Facebook*. Science and Technology Policies Research Center TEKPOL Working Paper Series [online]. Middle East Technical University. Available from: <http://stps.metu.edu.tr/sites/stps.metu.edu.tr/files/1108.pdf> [Accessed 18 March 2013].
- Esterberg, K.G. (2002) *Qualitative Methods in Social Research*. Boston: McGraw-Hill.
- Featherstone, M. (1991) *Consumer Culture and Postmodernism*. London: Sage.
- Fine, B. (2001) *Social Capital versus Social Theory*. London: Routledge.
- Finlay, L. (2008) A dance between the reduction and reflexivity: explicating the “phenomenological psychological attitude”. *Journal of Phenomenological Psychology*. 39 (1), pp. 1-32.

- Finlay, L. (2009) Debating Phenomenological Research Methods. *Phenomenology & Practice*. 3 (1), pp. 6-25.
- Firat, A.F. (1991) The Consumer in Postmodernity. In: Holman, R.H. and Solomon, M.R., eds., (1991) *Advances in Consumer Research Association for Consumer Research*. 18, pp. 70-76.
- Fische, J. (1992) Cultural studies and the culture of everyday life. In: Grossberg, L., Nelson, K. and Treicher, P., eds., (1992) *Cultural Studies*. New York and London: Routledge, pp.144-155.
- Fischler, C. (1988) Food, self and identity. *Social Science Information*. 27 (2), pp. 275-292.
- Fisher, K. (1997) Locating Frames in the Discursive Universe. *Sociological Research Online*. 2(3). Available from: <http://www.socresonline.org.uk/2/3/4.html> [Accessed 18 March 2013]
- Fisher, M.F.K. and Reardon, J. (2004/1937) *The Art of Eating*. Hoboken: Wiley Publishing Inc.
- Foucault, M. (1988) Technologies of the self. In: Martin, L.H. et al., eds., (1998) *Technologies of the Self: A Seminar with Michel Foucault*. London: Tavistock, pp.16-49.
- Foucault, M. (2002/1969) *The Archaeology of Knowledge*. Translated from the French by. A. M. Sheridan Smith. London and New York: Routledge.
- Fox, J. ed., (2012/1997) *The Poetic Power of Place: Comparative Perspectives on Austronesian Ideas of Locality*. Canberra: Australian National University.
- Galbraith, J.K. (1999/1958) *The Affluent Society*. New York: Mariner Books.
- Garfinkel, H. (1963) A conception of and experiments with "trust" as a condition of stable concerted actions. In: Harvey, O.J., ed., (1963) *Motivation and Social Interaction*. New York: Ronald Press.
- Garza, G. (2007) Varieties of phenomenological research at the University of Dallas. *Qualitative Research in Psychology*. 4 (4), pp. 313-342.
- Gauntlett, D. (2011) *Making is Connecting: The Social Meaning of Creativity, From DIY and Knitting to YouTube and Web 2.0*. Cambridge: Polity.
- Geert, L. (2012) *Networks Without a Cause: A Critique of Social Media*. Cambridge: Polity
- Giambattista, V. (2001/1744) *New Science*. London: Penguin Classics.
- Gibson, J.J. (1977) The Theory of Affordances. In: Shaw, R. and Bransford, J., eds., (1977) *Perceiving, Acting and Knowing: Toward an Ecological Psychology*. Hillsdale: Lawrence Erlbaum, pp. 67-82.
- Giddens, A. (2011/1991) *Modernity and Self Identity*. Cambridge: Polity Press.
- Giddens, A. (2001/1989) *Sociology*. 4th ed. Cambridge: Polity Press.
- Giedion, S. (1954) *Space Time & Architecture*. 3rd ed. Cambridge: Harvard University Press.
- Giedion, S. (1948) *Mechanization Takes Command - A Contribution to Anonymous History*. Oxford: Oxford University Press.
- Giedion, S. (2003/1941) *Space, Time & Architecture: The Growth of a New Tradition*. Cambridge: Harvard University Press.

- Gilbert, E. and Karahalios, K. (2009) Predicting tie strength with social media. *Proceedings of the SIGCHI Conference on Human Factors in Computing Systems (CHI '09)*. New York: ACM [online]. Available from: <http://doi.acm.org/10.1145/1518701.1518736> [Accessed 18 March 2013].
- Gilly, M. and Schaou, H. (2003) We Are What We Post? Self-Presentation in Personal Web Space. *Journal of Consumer Research*. 30 (3), pp. 385-404.
- Giorgi, A. (1994) A phenomenological perspective on certain qualitative research methods. *Journal of Phenomenological Psychology*. 25, pp. 190-220.
- Gitlin, T. (1980) *The Whole World Is Watching: Mass Media in the Making and Unmaking of the New Left*. Berkeley, Los Angeles and London: University of California Press.
- Godzinski, R. (2005) (En)Framing Heidegger's Philosophy of Technology. *Essays in Philosophy* [online]. 6 (1). Available from: <http://commons.pacificu.edu/cgi/viewcontent.cgi?article=1179&context=eip>, [Accessed 18 March 2013].
- Goffin, K. and Koners, U. (2011) Tacit Knowledge, Lessons Learnt, and New Product Development. *Journal of Product Innovation Management*. 28 (2), pp. 300-318.
- Goffman, E. (1966) *Behavior in Public Spaces*. New York: The Free Press.
- Goffman, E. (1990/1959) *The Presentation of Self in Everyday Life*. New York: Penguin Books.
- Goffman, E. (1974) *Frame Analysis: An Essay on the Organisation of Experience*. New York: Harper and Row.
- Goodman, D. and Cohen, M. (2004) *Consumer Culture*. Santa Barbara: ABC Clio.
- Granovetter, M. S. (1973) The Strength of Weak Ties. *The American Journal of Sociology*. 78 (6), pp. 1360-80.
- Graves, R. (1965) *The Palace of Olympus: Greek Gods and Heroes*. New York: Laurel Leaf.
- Griffin, E. (2001/1996) *A First Look at Communicational Theory*. 6th ed. New York: McGraw Hill.
- Grigora, E. and Cârlj, D. (2009) *Viral Marketing – Active Consumers vs. Passive Consumers*. University Al.I.Cuza, Iași. SSRN eLibrary Database [online]. Available from: http://papers.ssrn.com/sol3/papers.cfm?abstract_id=1479789 [Accessed 18 March 2013]
- Gunawardena, C. N. and Zittle, F. J. (1997) Social Presence as a Predictor of Satisfaction within a Computer-Mediated Conferencing Environment. *The American Journal of Distance Education*. 11 (3), pp. 8-26.
- Gurteen, D. (1999) Creating a Knowledge Sharing Culture. *Knowledge Management Magazine*. 2 (5)
- Habermas, J. (1989) *The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society*. Translated by Thomas Burger Frederic Lawrence Ass. Cambridge: MIT Press.
- Hale, J. (2005) *Gottfried Semper's Primitive Hut as an Act of Self-Creation*. Cambridge: Cambridge University Press.
- Hall, C.M. (2012) The natural science ontology of environment. In: Holden, A. and Fennell, D., eds., (2012) *A Handbook of Tourism and the Environment*. London: Routledge.

- Hall, S. (2003/1998) *Representation: Cultural Representations and Signifying Practices*. London: Routledge.
- Hall, S. and Jacques, M., eds., (1989) *New Times: The Changing Face of Politics in the 1990s*. London: Lawrence & Wishart.
- Hall, S. (1997) *Representation*. London, Los Angeles, New Delhi and Singapore: Sage Publications.
- Hall, S., Morley, D. and Chen, K.H., eds., (2005/1996) *Critical Dialogues in Cultural Studies*. London: Routledge.
- Hanna, R., Rohm, A. and Crittenden, V.L. (2011) We're all connected: The power of the social media ecosystem. *Business Horizons*. 54, pp. 265-273.
- Haraway, J.D. (1991) *Simians, Cyborgs and Women: The Reinvention of Nature*. London and New York: Routledge.
- Haraway, J.D. (1997) *Modest Witness: Feminism and Technoscience*. London and New York: Routledge.
- Harker, R.K., Mahar, C. and Wilkes, C., eds., (1990) *An Introduction to the Work of Pierre Bourdieu: The Theory of Practice*. New York: St. Martin's Press.
- Harrison, P. (1985) *Inside the Inner City: Life Under the Cutting Edge*. Harmondsworth: Penguin.
- Hartley, J. (1999) *Uses of Television*. London and New York: Routledge.
- Hawkes, D. (2007) *The Environmental Imagination: Technics and Poetics of the Architectural Environment*. Taylor & Francis Group.
- Heidegger, M. (2000/1951) *Building, Dwelling, Thinking*. Munich: Waxmann Verlag.
- Heidegger, M. (1971/1950) "The Thing." In: *Poetry, Language, Thought*. New York: Harper & Row.
- Heidegger, M. (2010/1927) *Being and Time*. Translated from the German by Joan Stambaugh, revised by Dennis J. Schmidt. Albany: State University of New York Press.
- Henshaw, K. (2012) Family meals routines: the power of the visual image. *Food and society conference*. London, 2-3 July 2012.
- Herche, J. (1994) *Measuring Social Values: A Multi-Item Adaptation to the List of Values*. Cambridge: Marketing Science Institute.
- Hill, J. (2006/1958) *Immaterial Architecture*. London and New York: Routledge.
- Hodkinson, P. (2012) *Media Culture and Society*. London, Los Angeles, New Delhi and Singapore: Sage Publications Ltd.
- Hogan, Bernie. (2010) The Presentation of Self in the Age of Social Media: Distinguishing Performances and Exhibitions [online]. *Bulletin of Science, Technology & Society*. 30 (6), pp. 377-386.
- Hoggart, R. (1957) *The Uses of Literacy*. London: Penguin.
- Hoggart, R. (1995/1996) *The Way That We Live Now*. Pimlico.

- Holbrook, M.B. (1994). The Nature of Customer Value: An Axiology of Services. In: Rust, R. and Oliver, R.L., eds., (1994) *Consumption Experience. Service Quality: New Directions in Theory and Practice*. Thousand Oaks: Sage Publications, pp. 21-71.
- Hollenbeck, C. and Zinkhan, G. (2006) Consumer Activism on the Internet: The Role of Anti-brand Communities. *Advances in Consumer Research*. 33, pp. 479-485.
- Holt, D.B. (1995) How Consumers Consume: A Typology of Consumption Practices. *Journal of Consumer Research*. 22, pp. 1-16.
- Horkheimer, M. (2002/1972) *Critical Theory: Selected Essays*. New York: The Continuum Publishing Company.
- Hsiu-Chia, K. and Feng-Yang, K. (2009) Can Blogging Enhance Subjective Well-Being Through Self-Disclosure? *CyberPsychology & Behavior*. 12 (1), pp. 75-79.
- Chou, H.T.G. and Edge, N. (2012) "They Are Happier and Having Better Lives than I Am": The Impact of Using Facebook on Perceptions of Others' Lives. *Cyberpsychology, Behavior, and Social Networking*. 15 (2), pp. 117-121.
- Humphreys, A. and Grayson, K. (2008) The Intersecting Roles of Consumer and Producer: A Critical Perspective on Co-Production, Co-Creation and Prosumption. *Sociology Compass*. 2 (3), pp. 963-980.
- Humphreys, S. (2009) Productive users, intellectual property and governance: the challenges of computer games. *Media and Arts Law Review*. 10 (4), pp. 299-310.
- Hunnard, P. and Kitchin, R., eds. *Key Thinkers on Space and Place*. London, California and New Delhi: Sage Publications.
- Husserl, E. (1931/1913) *Ideas: General Introduction to Pure Phenomenology*. Translated from the by W.R. Boyce Gibson. London: George Allen and Unwin.
- Husserl, E. (1970/1936) *The Crisis of European Sciences and Transcendental Phenomenology*. Evanston: Northwestern University Press.
- Ionascu, A. (2012) Food Objects as Models of Cultural Evolution. In: Zampollo, F. and Smith, C., eds., *The International Conference on Designing Food and Designing for Food*. London, 28-29 June 2012, pp. 409-414.
- Jenkins, H. and Deuze, M. (2008) Editorial. *Convergence: The International Journal of Research into New Media Technologies*. Sage Publications London, Los Angeles, New Delhi and Singapore 14(1), pp. 5-12.
- Jenkins, H. (2006) *Convergence Culture: Where Old and New Media Collide*. New York: NYU Press.
- Jones, S.J. (2006) *Antonio Gramsci*. London and New York: Routledge.
- Jones, P., Shears, P., Hillier, D., Comfort, D. and Lowell, J. (2003) Return to traditional values? A case study of Slow Food. *British Food Journal*. 105 (4/5), pp. 297-304.
- Jones, P. and Homes, D. (2012) *Key Concepts in Media and Communications*. London, Los Angeles, New Delhi and Singapore: Sage Publications Ltd.
- Jones, S. (1995) *CyberSociety: Computer-Mediated Communication and Community*. London, Los Angeles, New Delhi and Singapore: Sage Publications.

- Joy, A. and Cathy, J.F. (2003) Speaking of Art as Embodied Imagination: A Multisensory Approach to Understanding Aesthetic Experience. *Journal of Consumer Research*. 30, pp. 259-282
- Jung, C.G. (1923) *Psychological Types*. New York: Harcourt, Brace & Co.
- Jurgenson, N.(2010) The De-McDonaldization of the Internet, In: Ritzer, G., ed., (2010) *McDonaldization: The Reader*. 3rd edition. Thousand Oaks: Pine Forge Press.
- Kaplan, A.M. and Haenlein, M. (2011) The early bird catches the news: Nine things you should know about micro-blogging. *Business Horizons*. 54 (2), pp. 105-113.
- Kaplan, M. and Haenlein, M. (2010) Users of the world, unite! The challenges and opportunities of Social Media. *Business Horizons*. 53 (1), pp. 59-68.
- Kasser, T. and Ryan, R.M. (1986) Further Examining the American Dream: Differential Correlates of Intrinsic and Extrinsic Goals. *Personality Social Psychology Bulletin*. 22 (3), pp. 280-287.
- Keen, A. (2007) *The Cult of the Amateur: How Today's Internet is Killing Our Culture*. New York: Doubleday/Currency.
- Kellner, D. (2003/1998) *Identity and Politics Between the Modern and the Postmodern*. London and New York: Routledge.
- Kietzmann, J.H., Hermkens, K., McCarthy, I.P. and Silvestre, B.S. (2011) Social Media? Get Serious! Understanding the Functional Building Blocks of Social Media. *Business Horizons*. 54, pp. 241-251.
- Kincheloe, J.L. and McLaren, P. (2011) *Rethinking Critical Theory and Qualitative Research*. Rotterdam: Sense Publishers.
- Kleine, R. and Schultz, S. (2008) Mundane Consumption and the Self: A Social-Identity Perspective. *Sage Library in Business and Management*. 6, p. 190.
- Knott-Denegri, J. and Molesworth, M. (2010) 'Love it. Buy it. Sell it' Consumer desire and the social drama of eBay. *Journal of Consumer Culture*. 10 (1), pp. 56-79.
- Ko, H.C. and Chen, T.K. (2009) Understanding the continuous self-disclosure of bloggers from the cost-benefit perspective. *Proceedings of the Second Conference on Human Systems Interactions (Institute of Electrical and Electronics Engineers)*. Cantania, pp. 520-527.
- Korsmeyer, C. (1999) *Making Sense of Taste: Food and Philosophy*. Ithaca: Cornell University Press.
- Kotler, P. (1986).The Prosumer Movement: A New Challenge For Marketers. *Advances in Consumer Research*. 13, pp. 510-513.
- Kotler, P. (1986) Prosumers: a new type of consumer. *The Futurist*. Sept.-Oct., pp. 24-28.
- Kozinets R.V. (1997) "I Want to Believe": A Netnography of the X-Philes' Subculture of Consumption. *Advances in Consumer Research*. 24, pp. 470-75.
- Kozinets, R.V. (1998), On Netnography: Initial Reflections on Consumer Research Investigations of Cyberculture. In: Alba, J., Hutchinson, W. and Provo, U.T., eds., (1998) *Advances in Consumer Research, Association for Consumer Research*. 25, pp. 366-371.

- Kuehn, K. (2011) *Prosumer-citizenship and the local: A critical case study of consumer reviewing on Yelp.com*. PhD. The Pennsylvania State University.
- Kvale, S. (1996) *InterViews: An Introduction to Qualitative Research*. Thousand Oaks: Sage.
- Lair, D.J., Sullivan, K. and Cheney, G. (2005) Marketization and the Recasting of the Professional Self Management. *Communication Quarterly*. 18 (3), pp. 307–343.
- Lampe, C., Ellison, N. and Steinfield, C. (2007) A familiar Face(book): Profile elements as signals in an online social network. *Proceedings of Conference on Human Factors in Computing Systems*. New York: ACM Press, pp. 435-444.
- Lampe, C. Ellison, N. and Steinfield, C. (2006) A Face(book) in the crowd: Social searching vs. social browsing. *Proceedings of CSCW-2006*. New York: ACM Press, pp. 167-70.
- Lampel, J., and Bhalla, A. (2007) The role of status seeking in online communities: Giving the gift of experience. *Journal of Computer-Mediated Communication*. 12 (2),
- Langdridge, D. (2008) Phenomenology and critical social psychology: directions and debates in theory and research. *Social and Personality Psychology Compass*. 2 (3), pp. 1126-42.
- Lash, S. and Lury, C. (2007) *Global Culture Industry: The Mediation of Things*. Malden: Polity.
- Latham, G.P. and Pinder, C.C. (2005) Work Motivation and Theory and Research at the Dawn of the Twenty-First Century. *Annual Review of Psychology*. 56, pp. 484-516.
- Lave, J. (1988) *Cognition in Practice: Mind, Mathematics and Culture in Everyday Life*. Cambridge: Cambridge University Press.
- Laverty, S. M. (2003) Hermeneutic phenomenology and phenomenology: A comparison of historical and methodological considerations. *International Journal of Qualitative Methods*. 2 (3),
- Laxton, S. (2001) Good Place and No Place. In: de Zegher, C. and Wigley, M., eds., (2001) *The Activist Drawing: Retracing Situationist Architectures from Constant's New Babylon to Beyond*. Cambridge: MIT Press.
- Layard, R. (2005) *Happiness: Lessons From a New Science*. London: Penguin Books.
- Leach, E. (1989) *Claude Levi-Strauss*. Chicago: University of Chicago Press.
- Lefebvre, H. (1946) *L'Existentialisme*. Paris: Sagittaire.
- Lefebvre, H. (1971/2008) *Everyday Life in the Modern World*. United States of America: Transaction Publishers.
- Lefebvre, H. (1974/ 1991) *The Production of Space*. Oxford: Blackwell.
- Lefebvre, H. (1976) Reflections on the Politics of Space. *Antipode*. 8 (2), pp. 30–37.
- Lefebvre, H. (1991/1947) *The Critique of Everyday Life*. Vol. 1. Translated from the French by John Moore. London and New York: Verso.
- Lefebvre, H. (1981) *Critique of Everyday Life Volume 3: From Modernity to Modernism*. London and New York: Verso.
- Leibniz, G. (1704/1973) New essays on human understanding. In: Parkinson, G.H.R, ed., (1973) *Leibniz: Philosophical Writings*. London: J.M. Dent and Sons.
- Lenntorp, B. (1976) *Paths in Space-Time Environments: A Time-Geographic Study of Movement Possibilities of Individuals*. Lund: Royal University of Lund.

- Lester, S. (1999) *An introduction to phenomenological research*, Taunton UK: Stan Lester Developments [online] Available from: www.sld.demon.co.uk/resmethy.pdf [Accessed 18 March 2013].
- Levenson, R. W. (1994) Human emotions: A functional view. In: Ekman, P. and Davidson, R.J., eds., (1994) *The Nature of Emotion: Fundamental Questions*. New York: Oxford University Press, pp. 123-126.
- LeVine, R.A. (1982) *Culture, Behavior, and Personality: An Introduction to the Comparative Study of Psychosocial Adaptation*. New York: Aldine Pub. Co.
- LeVine, R.A. and Campbell, D.T. (1972) *Ethnocentrism: Theories of Conflict, Ethnic Attitudes and Group Behavior*. New York and London: Wiley.
- Lévi-Strauss, C. (1966) The Culinary Triangle. Translated from the French by Peter Brooks. *The Partisan Review*. 33, pp. 586-96.
- Lin, J. (2012) Food design and well-being: a research into cooking behaviour and well-being to guide designing for behaviour change. In: Zampollo, F. and Smith, C., eds., *The International Conference on Designing Food and Designing for Food*. London, 28-29 June 2012, pp. 267-285.
- Lin, N., Cook, K.S. and Burt, R.S. (2001) *Social Capital: Theory and Research*. United States of America: Aldine Transaction Publishers.
- Linehan, C., Doughty, M., Lawson, S., Kirman, B., Olivier, P. and Moynihan, P. (2010) Tagliatelle: Collaborative Social Tagging to Encourage Healthier Eating. *ACM Conference on Human Factors CHI 2010*. New York: ACM Press, pp. 3331-36.
- Locke, J. (2000) Can a sense of community flourish in cyberspace? *The Guardian*. 11 March. Available from: <http://www.guardian.co.uk/theguardian/2000/mar/11/debate> [Accessed 18 March 2013].
- Lovink, G. (2012) *Networks Without a Cause: A Critique of Social Media*. Oxford: Polity Press.
- Lucaks, G. (1971/1923) *History and Class Consciousness: Studies in Marxist Dialectics*. London: Merlin Press.
- Lupton, D. (1996) *Food, the Body and the Self*. London, Los Angeles, New Delhi and Singapore: Sage.
- Lury, C. (2011) *Consumer Culture*. Oxford: Polity Press.
- Lutz, C. and White, G.M. (1986) The Anthropology of Emotions. *Annual Review of Anthropology*. 15 (1), pp. 405-436.
- Lynch, K. (1960) *The Image of the City*. Cambridge: MIT Press.
- Liotard, J.- F. (1997) Domus and Megalopolis. In: Leach, N., ed., (1997) *Rethinking Architecture: A Reader in Cultural Theory*. London and New York: Routledge.
- Liotard, R. (2006) *Happiness: Lessons from a New Science*. London: Penguin Books.
- Malita, L. and Martin, C. (2010) Digital Storytelling as Web Passport to Success. *21st Century, Procedia - Social and Behavioral Sciences*. 2 (2), pp. 3060-64.
- Malita, L. (2011) Social media time management tools and tips. *Procedia Computer Science*. 3, pp. 747-753.

- Malpas, J. E. (1999) *Place and Experience: A Philosophical Topography*. Cambridge: Cambridge University Press.
- Manovich, L. (1998) *Database as a Symbolic Form*. Cambridge: MIT Press.
- Manovich, L. (2001) *The Language of New Media*. Cambridge: MIT Press.
- Marcuse, H. (1964) *One Dimensional Man*. Boston: Beacon Press.
- Martin, L.H. et al. (1988) *Technologies of the Self: A Seminar with Michel Foucault*. London: Tavistock, pp. 16-49.
- Marx, K. and Engels, F. (1846/1998) *The German Ideology*. New York: Prometheus Books.
- Maslow, A.H. (1943) A Theory of Human Motivation. *Psychological Review*. 50, pp. 370-396.
- Mauss, M. (2000/1954) *The Gift: Forms and Functions of Exchange in Archaic Societies*. US: W.W. Norton & Company.
- Mauss, M. (1934) Les Techniques du corps. *Journal de Psychologie*. 32 (3-4). Paris: PUF.
- Max-Neef, M.A. (1992/1982) *From the Outside Looking In*. London and New Jersey: Zed Books Ltd.
- McAllister, H.A. (1980) Self-disclosure and liking: Effects for senders and receivers. *Journal of Personality*. 48, pp. 409-418.
- McCracken, G. (1988) *Culture and Consumption: New Approaches to the Symbolic Character of Consumer Goods and Activities*. Bloomington: Indiana University Press.
- McCullough, M. (2005) *Digital Ground: Architecture, Pervasive Computing and Environmental Knowing*. Cambridge: MIT Press.
- McLaughlin, M. L., Osborne, K. K. and Smith, C. B. (1995) Standards of conduct on Usenet. In: Jones, S., ed., (1995) *Cybersociety*. Thousand Oaks: Sage, pp. 90-111.
- McLeod, J., Ward, S. and Tancill, K. (1965) Alienation and the uses of mass media, *Public Opinion Quarterly*. 29 (4), pp. 583-94.
- McLuhan, M. (2001/1964) *Understanding Media*. London and New York: Routledge Classics.
- McQuire, S. (2011/2008) *The Media City: Media Architecture and Urban Space*. London, Los Angeles, New Delhi and Singapore: Sage Publications Ltd.
- McRobbie, A. (1996) Looking back at New Times and its critics. In: Morley, D. and Kuan-Hsing, C., eds., (1996) *Stuart Hall and Cultural Studies*. London: Routledge.
- McRobbie, A. (1994) *Postmodernism and Popular Culture*. London and New York: Routledge.
- Mead, G.H. and Miller, D., eds., (1982) *The Individual and the Social Self: Unpublished Essays*. Chicago: University of Chicago.
- Mead, G.H. and Morris, C., eds., (1934) *Mind, Self and Society: From the Standpoint of a Social Behaviorist*. Chicago: The University of Chicago Press.
- Mead, G.H. (1913) The Social Self. *Journal of Philosophy, Psychology and Scientific Methods*. 10, pp. 374-80.
- Merleau-Ponty, M. (2005/1945) *Phenomenology of Perception*. Translated from the French by Colin Smith. London: Routledge & Kegan Paul.

- Meyrowitz, J. (1986) *No Sense of Place: The Impact of Electronic Media on Social Behavior*. Oxford and New York: University Press.
- Meyrowitz, J. (2005) A Sense of Place: The Global and the Local in Mobile Communication. In: Nyiri, K., ed., (2005) *Communication in the 21st Century*. Vienna: Passagen Verlag.
- Mick, D.G. (1986) Consumer semiotics and research. Exploring the morphology of signs, symbols and significance. *The Journal of Consumer Research*. 13 (2), pp. 196-213.
- Miller, A.B. (1974) Aristotle on habit (εθῶ) and character (ἠθῶ): Implications for the rhetoric. *Journal: Speech Monographs*. 41 (4), pp. 309-16.
- Miller, B. (2012) One Thousand Points of Light: Melvin Moti rocks at the National Museum of Scotland. *Culture*. 24. Available from: <http://www.culture24.org.uk/science%20%26%20nature/science%20art/art393660> [Accessed 18 March 2013].
- Miller, H. (1995) The Presentation of Self in Electronic Life: Goffman on the Internet. *Embodied Knowledge and Virtual Space Conference*. London, June 1995
- Miller, J.H. (1985) *The Critic as Host, in Deconstruction and Criticism*. New York: Continuum.
- Miller, J.H. (1977) The Critic as Host. *Critical Inquiry*. 3 (3), pp. 439-47.
- Miller, V. (2011) *Understanding Digital Culture*. London, California, New Delhi and Singapore: Sage Publications Ltd.
- Minsky, M. (1980) Telepresence. *OMNI Magazine*. June, pp. 44-52.
- Moisio, R., Arnould, E.J. and Price, L.L. (2004) Between mothers and markets: Constructing family identity through homemade food. *Journal of Consumer Culture*. 4 (3), pp. 361-84.
- Molesworth, M. and Denegri-Knott, J. (2009) Love it. Buy it. Sell it: Consumer desire and the social drama of eBay. *Journal of Consumer Culture*. 10 (1), pp. 56-79.
- Moran, J. (2005) *Reading the Everyday*. London and New York: Routledge.
- Mort, F. (1989) The politics of consumption. In: Hall, S. and Jacques, M., eds., (1989) *New Times: The Changing Face of Politics in the 1990s*. London: Lawrence & Wishart, pp. 160-73.
- Moustakas, C. (1994) *Phenomenological Research Methods*. London: Sage.
- Muljadi, P. (2011) *Community*. Mulhadi.
- Mumford, L. (1934) *Technics and Civilization*. Harcourt: Brace and Company.
- Mumford, L. (1997/1938) *The City of History*. London and New York: Routledge.
- Murcott, A. (2012) On the neglect of commensality. *Food and Society Conference*. London, 2-3 July 2012.
- Murray, J. H. (1999) *Hamlet on the Holodeck: The Future of Narrativity in Cyberspace*. Cambridge: MIT Press.
- Myers, D.G. (2000) *The American Paradox: Spiritual Hunger in an Age of Plenty*. USA: Yale University Press.
- Newton, I. (1687/2010) *The Principia: Mathematical Principles of Natural Philosophy*. Baltimore: Meirovich.

- Nicotra, J. (2005) *The Force of Habit: Rhetoric, Repetition and Identity from Darwin to Drugs*. PhD, The Pennsylvania State University, The Graduate School College of the Liberal Arts.
- Niederhoffer, K.G. and Pennebaker, J.W. (2002) Sharing one's story: On the benefits of writing or talking about emotional experience. In: Snyder, C.R. and Lopez, S.J., eds., (2002) *Handbook of Positive Psychology*. New York: Oxford University Press.
- Nissenbaum, H. (2004) Privacy as contextual integrity. *Washington Law Review*. 79, pp. 119-57.
- Norberg-Schulz, C. (1980) *Genius Loci. Towards a Phenomenology of Architecture*. New York: Rizzoli.
- Norberg-Schulz, C. (1986) *Architecture: Meaning and Place*. New York: Rizzoli International.
- Norberg-Schulz, C. (1988/1986) *Architecture: Meaning and Place*, New York: Rizzoli/Electa.
- Norberg-Schulz, C. (1997/1965) *Intentions in Architecture*. Cambridge: MIT Press.
- Norberg-Schulz, C. (2000) *Architecture: Presence, Language and Place*. Milan: Skira Publications.
- Norman, D.A. (2005) *Emotional Design*. New York: Basic Books.
- O'Reilly, T. (2005) What is Web 2.0? O'Reilly.com [online]. Available from: <http://oreilly.com/web2/archive/what-is-web-20.html> [Accessed March 24, 2010]
- O'Keeffe, G.S. and Clarke-Pearson, K. (2012) The Impact of Social Media on Children, Adolescents, and Families. *Clinical Report American Academy of Pediatrics*.
- Overgaard, S. (2004) *Husserl and Heidegger on Being in the World*. Dordrecht: Springer.
- Pallasmaa, J. (2005). *The Eyes of the Skin: Architecture and the Sense*. New York: John Wiley.
- Pallasmaa, J. (2011) Space place and atmosphere: peripheral perception in existential experience. *Ghost 13 Ideas in things, international Architecture Conference June 14-17 Nova Scotia ADS* [online]. Available from: <http://www.ads.org.uk/access/features/ghost-13-ideas-in-things-2> [Accessed 18 March 2013].
- Pantzar, M. (1997) Domestication of Everyday Life Technology: Dynamic Views. *Social Histories of Artifacts Design*. 13 (3), pp. 52-65.
- Papacharissi, Z. (2011). *A Networked Self: Identity, Community and Culture on Social Network Sites*. London and New York: Routledge.
- Papanis, E. and Roumeliou, M. (2007) Can social trust and participation be reinforced through education? Empirical data from Greece. *Education and Human Development*. 1 (2).
- Parasecoli, F. (2008) *Bite Me: Food in Popular Culture*. London: Berg Publishers.
- Pascoe, E. (2000) Can a sense of community flourish in cyberspace? *The Guardian* [online]. 11 March. Available from: <http://www.guardian.co.uk/theguardian/2000/mar/11/debate> [Accessed 18 March 2013].
- Olivier, P., Xu, G., Monk, A. and Hoey, J. (2009). Ambient kitchen: designing situated services using a high fidelity prototyping environment. *Proceedings of the 2nd International Conference on Pervasive Technologies Related to Assistive Environments*.

- New York: ACM, Article 47. Available from:
<http://doi.acm.org/10.1145/1579114.1579161> [Accessed 18 March 2013].
- Pearson, E. (2009) All the World Wide Web's a stage: the performance of identity in online social networks. *First Monday*. 14, (3).
- Pembroke, G. (2005) How food affects mood. *Enzine Articles*. [online]. Available from:
<http://ezinearticles.com/?How-Food-Affects-Mood&id=24142> [Accessed 18 March 2013].
- Picard, W.R. (1995) *Affective Computing*. Cambridge: MIT Press.
- Pinker, S. (1997) *How the Mind Works*. New York: W.W. Norton & Company.
- Pitt, L. and Berthon, P. (2011) Just when you thought it was safe to go back into the Web: Marketing meets Web 2.0, social media, and creative consumers. *Business Horizons*. 54, pp. 181-83
- Plato (385–380 BC) Symposium. *Classics Archive* [online]. Available from:
<http://classics.mit.edu/Plato/symposium.html> [Accessed 18 March 2013].
- Plato (c. 380 BC) Republic. *Classics Archive* [online]. Available from:
<http://classics.mit.edu/Plato/republic.html> [Accessed 18 March 2013].
- Pohl, J.S., Lobisch, D., Timm, M. and Hosp, C.P. (2012) Cook & Connect – urban self-catering restaurant. In: Zampollo, F. and Smith, C., eds., (2012) *The International Conference on Designing Food and Designing for Food*, London, 28-29 June 2012, pp. 422-32.
- Polanyi, M. (1958) *Personal Knowledge: Towards a Post-Critical Philosophy*. Chicago: University of Chicago Press.
- Polanyi, M. (1983/1966) *The Tacit Dimension*. Gloucester: Peter Smith.
- Polkinghorne, D. (1983) *Methodology for the Human Sciences: Systems of Inquiry*. Albany: State University of New York Press.
- Polkinghorne, D. E. (1989) Phenomenological research methods. In: Valle, R.S. and Halling, S., eds., (1989) *Existential-phenomenological Perspectives in Psychology*. New York: Plenum, pp. 41-60.
- Pollan, M. (2006) *The Omnivore's Dilemma: A Natural History of Four Meals*. London: The Penguin Press.
- Pollan, M. (2010) Michael Pollan on Food Rules: An Eater's Manual. *FORA.tv* [online]. Available from:
http://fora.tv/2010/01/23/Michael_Pollan_on_Food_Rules_An_Eaters_Manual [Accessed 30 January 2010].
- Prahalad, C.K. and Ramaswamy, V. (2004) Co-creating unique value with customers. *Strategy & Leadership*. 32 (3), pp. 4-9.
- Putnam, R.D. and Helliwell, J.F. (2004) The social context of well-being. *Philosophical Transactions of the Royal Society B: Biological Sciences*. 359 (1449), pp. 1435-46.
- Putnam, R.D. and Goss, K.A. (2002) Introduction. In Putnam, R.D., ed., (2002) *Democracies in Flux: The Evolution of Social Capital in Contemporary Society*. New York: Oxford University Press, pp. 3–19.

- Putnam, R.D., Feldestein, L. M. and Cohen, D. (2003) *Better Together: Restoring the American Community*. New York: Simon & Schuster.
- Putnam, R.D. (2000) *Bowling Alone*. New York: Simon & Schuster.
- Qualman, E. (2010) Social Media Revolution: Video Refreshed. *Sociolnomics* [online]. May 5. Available from: <http://socialnomics.net/2010/05/05/social-media-revolution-2-refresh/> [Accessed 18 March 2013].
- Rath, T. and Harter, J. (2010) *Wellbeing – The Five Essential Elements*. New York: Gallup Press.
- Reichelt, L. (2007) *Ambient Intimacy* [blog]. 1 March. Available from: <http://www.disambiguity.com/ambient-intimacy/> [Accessed 18 March 2013].
- Relph, E. (1976) *Place and Placelessness*. London: Pion.
- Relph, E. (1981) *Rational Landscapes and Humanistic Geography*. New York: Barnes and Noble.
- Relph, E. (1993) Modernity and the Reclamation of Place. In: Seamon, D., ed., (1993) *Dwelling, Seeing, and Designing: Toward a Phenomenological Ecology*. Albany: SUNY Press, pp. 25-40.
- Relph, E. (1996) Reflections on Place and Placelessness. *Environmental and Architectural Phenomenology Newsletter*. 7 (3), pp. 14-16.
- Relph, E. (2000) Author's Response: Place and Placelessness in a New Context [Classics in Human Geography Revisited, Place and Placelessness]. *Progress in Human Geography*. 24 (4), pp. 613-19.
- Rice, R. (1993) Media Appropriateness; Using social presence theory to compare traditional and new organizational media. *Human Communication Research*. 19 (4).
- Richards, R. (2007) *Everyday Creativity and New Views of Human Nature: Psychological, Social and Spiritual Perspectives*. USA: American Psychological Association.
- Richmond, R. (2009) Facebook Tests the Power of Democracy. *The New York Times* [online]. April 23. Available from: <http://gadgetwise.blogs.nytimes.com/2009/04/23/Fb-tests-the-power-of-democracy/> [Accessed 18 March 2013].
- Ricoeur, P. (1970) *Freud and Philosophy: An Essay on Interpretation*. Translated from the French by Denis Savage. New Haven: Yale University Press.
- Rifkin, J. (2000) *The Age Of Access: The New Culture of Hypercapitalism, Where All of Life is a Paid-For Experience*. New York: Putnam Publishing Group.
- Ritzer, G. and Jurgenson, N. (2008) Producer, consumer... prosumer? Paper Presented at the annual meeting of the *American Sociological Association, Boston, Ma*.
- Ritzer, G. (1995) *Expressing America: A Critique of the Global Credit Card Society*. Thousand Oaks: Pine Forge Press.
- Ritzer, G. (2008) *The McDonaldization of Society*, Thousand Oaks: Pine Forge Press.
- Ritzer, G. (2009) Correcting an Historical Error. Keynote Address, *Conference on Prosumption, Frankfurt, Germany, March, 2009*.
- Ritzer, G. and Jurgenson, N. (2011) Production, Consumption, Prosumption. The nature of capitalism in the age of the digital 'prosumer'. *Journal of Consumer Culture*. 10 (1), pp. 13-36.

- Robinson, L. (2007) The cyberself: The self-ing project goes online, symbolic interaction in the digital age. *New Media & Society*. 9, pp. 93-110.
- Rosen, D. (1999) *Chai: The Spice Tea of India*. Pownal: Storey Books.
- Russell, J.A. (2003) Core Affect and the Psychological Construction of Emotion. *Psychological Review*. 110 (1), pp. 145-72.
- Sadler, S. (1999) *The Situationist City*. Cambridge: MIT Press.
- Sartre, J.P. (2003/1943) *Being and Nothingness: An Essay on Phenomenological Ontology*. London and New York: Routledge.
- Sassatelli, R. (2007) *Consumer Culture: History, Theory and Politics*. London: Sage Publications.
- Schau, H.J. and Gilly, M.C. (2003) We are what we post? Self presentation in personal Web space. *Journal of Consumer Research*. 30 (3), pp. 385-404.
- Schradie, J. (2011) The digital production gap: The digital divide and Web 2.0 collide. *Poetics*. 39, pp. 145-68.
- Schuler, D. and Namioka, A. (1993) *Participatory Design: Principles and Practices*. Hillsdale: L. Erlbaum Associates.
- Schumpeter, J.A. (1942) *Capitalism, Socialism and Democracy*. New York: Harper and Brothers.
- Schutz, A. (1970) *On Phenomenology and Social Relations*. Chicago: Chicago University Press.
- Scott, S. (2009) *Making Sense of Everyday Life*. Oxford: Polity.
- Seamon, D. (2000) A Way of Seeing People and Place: Phenomenology in Environment-Behavior Research. In: Wapner, S., Demick, J., Yamamoto, T. and Minami, H., eds., (2000) *Theoretical Perspectives in Environment-Behavior Research*. New York: Plenum, pp. 157-78.
- Seamon, D. (1979) *A Geography of the Lifeworld: Movement, Rest, and Encounter*. New York: St. Martin's.
- Seamon, D. (2004) Reanimating Places. In: Mels, T., ed., (2004) *Grasping the Dynamism of Urban Place: Contributions from the Work of Christopher Alexander, Bill Hillier, and Daniel Kemmis*. Burlington: Ashgate, pp. 123-45.
- Seamon, D. and Sowers, J. (2008) Place and Placelessness. In: Relph, E., Hubbard, P., Kitchen, R. and Vallentine, G., eds., (2008) *Key Texts in Human Geography*. London: Sage, pp. 43-51.
- Semper, G. (1989 /1851) *The Four Elements of Architecture*. Cambridge: Cambridge University Press.
- Senett, R. (2008) *The Craftsman*. London: Penguin Books
- Sengupta, Somini. (2012) Facebook's False Faces Undermine its Credibility. *The New York Times* [online]. 13 November. Available from: <http://www.nytimes.com/2012/11/13/technology/false-posts-on-facebook-undermine-its-credibility.html> [Accessed 18 March 2013].
- Sheldon, P. (2009) "I'll poke you. You'll poke me!" Self-disclosure, social attraction, predictability and trust as important predictors of Fb relationships. *Cyberpsychology: Journal of Psychosocial Research on Cyberspace*. 3 (2),

- Shields, R. (2002) *The Virtual*. London and New York: Routledge.
- Shirky C. (2010) *Creativity and Generosity in a Connected Age*. London: Penguin.
- Shirky, C. (2008) *Here Comes Everybody: The Power of Organizing Without Organizations*. New York: Penguin Press.
- Short, J., Williams, E., and Christie, B. (1976) *The Social Psychology of Telecommunications*. Hoboken: John Wiley & Sons, Ltd.
- Shove, E., Trentmann, F. and Wilk, R. (2009) *Time Consumption and Everyday Life: Practice Materiality and Culture*. London and New York: Berg Publishers.
- Shove, E., Watson, M., Hand, M. and Ingram, J. (2008) *The Design of Everyday Life*. Oxford and New York: Berg Publishers.
- Shrum, L.J. (2008) *Media Consumption and Perceptions of Social Reality: Effects and Underlying Processes*. USA: University of Texas at San Antonio.
- Sidiropoulou, M.P. (2011) *The Moral and Other Educational Significance of the Art in Philosophy and Recent Scottish Educational Policy*. PhD, University of Edinburgh.
- Silverstone, R. (2005) *Media, Technology, and Everyday Life in Europe: From Information to Communication*. Aldershot: Ashgate Publishing Limited.
- Simeoni, R., Marcengo, A. Console, L., Rapp, A., Grimaldi, P., Fassio, F. and Torta, F. (2012) WantEat: an app for supporting sustainable gastronomy. *DIS 2012*. Newcastle, June 11-15, 2012.
- Simmel, G. (1955) *Conflict and the Web of Group Affiliations*. New York: Free Press.
- Sirowy, B. (2010) *Phenomenological Concepts in Architecture. Towards a User-Oriented Practice*. PhD, Oslo School Of Architecture and Design.
- Skinner, B.F. (1948) *Walden Two*. Englewood Cliffs: Prentice Hall.
- Slater, D. (1997) *Consumer Culture and Modernity*. London: Polity.
- Slater, D. (2009) The ethics of routine. In: Shove, E. Trentmann, F. and Wilk, R., eds., *Time Consumption and Everyday Life*. London and New York: Berg.
- Smith, A. (2008/1796) *The Wealth of Nations*. Hamburg: Management Laboratory Press.
- Snow, D.A., Rochford, E.B., Worden, S.K. and Benford, R.D. (1986) Frame alignment processes, micromobilization, and movement participation. *American Sociological Review*. 51 (4), pp. 464-81.
- Sokolowski, R. (2007/2000) *Introduction to Phenomenology*. Cambridge: Cambridge University Press.
- Solis, B. (2007) Defining Social Media. *briansolis* [blog]. 28 June. Available from: <http://www.briansolis.com/2007/06/defining-social-media/> [Accessed 18 March 2013].
- Solomon, M.R. (1983) The Role of Products as Social Stimuli: A Symbolic Interactionism Perspective. *Journal of Consumer Research*. 10, pp. 319-29.
- Soper, K., Ryle, M.H. and Thomas, L. (2009) *The Politics and Pleasures of Consuming Differently*. Basingstoke and New York: Palgrave Macmillan.

- Soper, K. (2010a) Humanities-promote-alternative-good life: *The Guardian* [online]. 30 November. Available from: <http://www.guardian.co.uk/commentisfree/2010/nov/30/humanities-promote-alternative-good-life> [Accessed 18 March 2013].
- Soper, K. (2007) Re-thinking the "Good Life": The Citizenship Dimension of Consumer Disaffection with Consumerism. *Journal of Consumer Culture*. 7 (2), pp. 205-29.
- Soper, K. and Trentmann, F., eds., (2007) *Citizenship and Consumption*. London: Palgrave.
- Soper, K. (2010b) A public talk at IASH seminars, Edinburgh
- Stevenson, N. (2002) *Understanding Media Cultures: Social Theory and Mass Communication*. London: Sage.
- Stiegler, B. (2011) *The Decadence of Industrial Democracies: Disbelief and Discredit*. London: Polity Press.
- Stone, A. (1991) Will the Real Body Please Stand Up? Boundary Stories about Virtual Cultures. In: Benedikt, M., ed., (1991) *Cyberspace: First Steps*. Cambridge: The MIT Press.
- Storey, J. (1999) *Cultural Consumption and Everyday Life*. Oxford: Oxford University Press.
- Stratton, A. (2010) David Cameron aims to make happiness the new GDP. *The Guardian* [online]. 14 November. Available from: <http://www.guardian.co.uk/politics/2010/nov/14/david-cameron-wellbeing-inquiry> [Accessed 18 March 2013].
- Strecker, I.A. (2000) The Genius Loci of Hamar. *Northeast African Studies*. 7 (3), pp. 85-118.
- Swaefer, E. (1992) Dealing with overhearers. In: Clark, H.H., ed., (1992) *Arenas of Language Use*. Chicago: University of Chicago Press.
- Tamir, D.I. and Mitchell, J.P. (2012) Disclosing information about the self is intrinsically rewarding. In: Proceedings of the *National Academy of Sciences*.
- Tammelin, M. (1998) From Telepresence to Social Presence: The Role of Presence in a Network-Based Learning Environment. In Tella, S., ed., (1998) *Aspects of Media Education: Strategic Imperatives in the Information Age*. Available from: <http://hrast.pef.uni-lj.si/~joze/podiplomci/FRI/mep8/Tammelin.pdf> [Accessed 18 March 2013].
- Tan L. (2008) Psychotherapy 2.0: MySpace blogging as self-therapy. *Am J Psychother*. 62 (2), pp. 143-63.
- Tanizaki, J. (2001/ 1977) *In Praise of Shadows*. London: Vintage Classics.
- Tapscott, D. and Williams, A. (2007) *Wikinomics: How Mass Collaboration Changes Everything*. Toronto: New Paradigm.
- Tapscott, D. (1997) *The Digital Economy: Promise and Peril In The Age of Networked Intelligence*. New York: McGraw-Hill.
- Tapscott, D. and Williams, D.A. (2007) *Wikinomics: How Mass Collaboration Changes Everything*. London: Atlantic Books.
- Tapscott, D. and Williams, D.A. (2010) *MacroWikinomics: Rebooting Business and the World*. London: Atlantic Books.

- Telfer, E. (1996) *Food for Thought*. London and New York: Routledge.
- Tholander, J., et al. (2012) But I don't trust my friends: ecofriends - an application for reflective grocery shopping *Proceedings of the 14th international conference on Human-computer interaction with mobile devices and services* San Francisco, ACM, pp. 143-46.
- Thompson, C.J. and Hirschman, E.C. (1995) Understanding the socialized body: A poststructuralist analysis of consumers' self-conceptions, body images, and self-care practices. *The Journal of Consumer Research*. 22, pp. 139-53.
- Thompson, C. (2008) Brave New World of Digital Intimacy. *The New York Times* [online]. September 5. Available from: http://www.nytimes.com/2008/09/07/magazine/07awareness-t.html?pagewanted=all&_r=0 [Accessed 18 March 2013].
- Tidwell, L.C. and Walther, J.B. (2002) Computer-mediated effects on disclosure, impressions, and interpersonal evaluations: Getting to know one another a bit at a time. *Human Communication Research*. 28, pp. 317-48.
- Todres, L. (2007) *Embodied Enquiry: Phenomenological Touchstones for Research, Psychotherapy and Spirituality*. New York: Palgrave Macmillan.
- Todres, L. (2000) Writing phenomenological-psychological description: An illustration attempting to balance texture and structure. *Auto/Biography*. 3 (1&2), pp. 41-48.
- Todres, L. (2005) Clarifying the life-world: Descriptive phenomenology. In: Holloway, I., ed., (2005) *Qualitative Research in Health Care*. Buckinghamshire: Open University Press.
- Toffler, A. and Toffler, H. (2006) *Revolutionary Wealth*. New York: Knopf.
- Toffler, A. (1981) *The Third Wave*. London: Pan Books Ltd.
- Toffler, A. (1980) *The Third Wave*. New York: William Collins Sons & Co. Ltd.
- Trentmann, F. (2007) Citizenship and consumption. *Journal of Consumer Culture*. 7, pp. 147-58.
- Trentmann, F. and Bevir, M., eds., (2007) *Governance, Consumers and Citizens: Agency and Resistance in Contemporary Politics*. New York: Palgrave.
- Trottier, D. (2012) *Social Media as Surveillance*. Burlington: Ashgate.
- Trusted, J. (2001/1996) *Physics and Metaphysics: Theories of Space and Time*. London and New York: Routledge.
- Tuan, Y. (1974) *Topophilia: A Study of Environmental Perceptions, Attitudes and Values*. Englewood Cliffs: Prentice-Hall.
- Tuan, Y. (1976) *Space and Place: The Perspective of Experience*. Minneapolis: University of Minnesota Press.
- Tufekci, Z. (2012) Social Media's Small, Positive Role in Human Relationships. *The Atlantic* [online]. 25 April. Available from: <http://www.theatlantic.com/technology/archive/2012/04/social-medias-small-positive-role-in-human-relationships/256346/> [Accessed 18 March 2013].
- Turkle, S. (1995) *Life on the screen: Identity in the Age of the Internet*. New York: Simon Schuster Paperbacks.
- Turkle, S. (2005/1984) *The Second Self Computers and the Human Spirit*. Cambridge: MIT Press.

- Turkle, S. (2011) *Alone Together: Why We Expect More from Technology and Less from Each Other*. New York: Basic Books.
- Turner, B. (1996) *The Body and Society: Explorations in Social Theory*. London: Sage Publications.
- Tvedebrink, T.D.O., Fisker, A.M and Kirkegaard, P.H. (2012) Architectural mealscapes: a paradigm for interior. In: Zampollo, F. and Smith, C., eds., (2012) *The International Conference on Designing Food and Designing for Food*. London, 28-29 June 2012, pp. 117-29.
- Tyler, S. (1978) *The Said and the Unsaid: Mind, Meaning, and Culture*. New York, San Francisco and London: Academic Press.
- Tyler, S. (1987) *The Unspeakable: Discourse, Dialogue, and Rhetoric in the Postmodern World*. Madison: The University of Wisconsin Press.
- Valcheva, M. (2009) In the pursuit of understanding the cyberself. *UiO Intermedia* [online]. Available from: <http://www.uv.uio.no/intermedia/english/research/projects/mediatized-stories/publications/> [Accessed 18 March 2013].
- Valenzuela, S., Park, N. and Kee, K.F. (2009) Is There Social Capital in a Social Network Site?: Fb Use and College Students' Life Satisfaction, Trust, and Participation. *Journal of Computer-Mediated Communication*. 14 (4), pp. 875-901.
- van Dijk, J. (2009) Users like you? Theorizing agency in user-generated content. *Media, Culture & Society*. 31 (1), p. 41
- van Dijk, J. (2012) *The Network Society*. 3rd ed. London, Los Angeles, New Delhi and Singapore: Sage Publications Ltd.
- van Manen, M. (1990) *Researching Lived Experience: Human Science for an Action Sensitive Pedagogy*. New York: State University of New York Press.
- van Manen, M. (1997) *Researching Lived Experience: Human Science for an Action Sensitive Pedagogy*. 2nd ed. London and Ontario: Althouse Press.
- van Manen, M. (2007) Phenomenology of practice. *Phenomenology & Practice*. 1, pp. 11-30.
- Veblen, T. (1995/1899) *The Theory of the Leisure Class*. New York and London: Penguin Classics.
- Venkatesh, V. (1998) *User Acceptance of Information Technology: A Unified View*. Unpublished thesis, University of Minnesota.
- Vico, G. (1961) *The New Science of Giambattista Vico*. Translated from the third edition (1744) by Thomas Goddard Bergin and Max Harold Fisch. New York: Anchor Books.
- Vinson, D.E., Scott, J.E. and Lamont, L.M. (1977) The Role of Personal Values in Marketing and Consumer Behavior. *Journal of Marketing*. 41 (2), pp. 44-50.
- Virilio, P. (1992) Big Optics. In Justifying the Hypothetical Nature of Art and the Non-Identity within the Object World. Kohn: Galerie Tanja Grunert, pp. 82-93.
- Visser, M. (1991) *The Rituals of Dinner: The Origins, Evolution, Eccentricities and Meaning of Table Manners*. New York: Penguin Books.

- Viswanathan, S. and Wang, J. (2004) Inter-Dealer Trading in Financial Markets. *Journal of Business*. 77 (4), pp. 987-1040.
- Vrettos, A. (2000) Defining Habits: Dickens and the Psychology of Repetition. *Victorian Studies*. 42 (3), pp. 399-426.
- Wacquant, L. (2004) Habitus. In: Beckert, J. and Zafirovski, M., eds., (2004) *International Encyclopedia of Economic Sociology*. London: Routledge, pp. 315-19.
- Wallendorf, M., Belk, R. and Heisley, D. (1988) Deep Meaning in Possessions. *Advances in Consumer Research*. 15, pp. 528-30.
- Wallendorf, M. and Arnould, E.J. (1988) 'My Favorite Things': A Cross-Cultural Inquiry into Object Attachment, Possessiveness, and Social Linkage. *Journal of Consumer Research*. 14, pp. 531-47.
- Walters, E.G. (2001) *Essential Guide To Computing*. Upper Saddle River: Prentice Hall.
- Warde, A. (1997) *Consumption, Food and Taste: Culinary Antinomies and Commodity Culture*. London: Sage.
- Weiss, T., Whiteley, C., Treviranus, J. and Fels, D.I. (2001) PEBBLES: A Personal Technology for Meeting Educational, Social and Emotional Needs of Hospitalized. Children. *Personal and Ubiquitous Computing*. 5, pp. 157-68.
- Wellman, B. (2001) Physical Place and Cyberplace: The Rise of Personalized Networking. *International Journal of Urban and Regional Research*. 25 (2), pp. 227-52.
- Wellman, B. (2002) Little Boxes, Glocalization, and Networked Individualism. In: Tanabe, M., van den Besselaar, P. and Ishida, T., eds., (2002) *Digital Cities*. Heidelberg: Springer, pp. 10-25.
- Wertz, F. J. (2005) Phenomenological research methods for counseling psychology. *Journal of Counseling Psychology*. 52 (2), pp. 167-77.
- Westmoreland, M.W. (2008) Interruptions: Derrida and Hospitality. *Kritike*. 2 (1),
- Weston, A. (1999) *An Invitation to Environmental Philosophy*. New York: Oxford University Press.
- Wigley, M. (1998a) The Architecture of Atmosphere. *Daidalos*. 68, pp. 18-27.
- Wigley, M. (1998b) *Constant's New Babylon: The Hyper-architecture of Desire*. Rotterdam: 010 Publishers.
- Wilken, R. (2004) From Stabilitas Loci to Mobilitas Loci: Networked Mobility and the Transformation of Place. *Fiberculture Journal* [online]. Available from: http://journal.fibreculture.org/issue6/issue6_wilken.html. [Accessed 18 March 2013].
- Wilken, R. and Goggin, G., eds. (2012) *Mobile Technology and Place*. London and New York: Routledge.
- Williams, B. (1988) *Upscaling Downtown: Stalled Gentrification in Washington*. Ithaca: Cornell University Press.
- Williams, R. (1989) *Resources of Hope: Culture, Democracy, Socialism*. London: Verso.
- Xie, C. (2005) *Trying to Prosume: Toward a Perspective on Prosumption* [online]. Dissertation submitted to the Department of Strategy and Management at the Norwegian School of Economics & Business Administration in partial fulfillment of requirement for

the degree of dr.oecon. Available from:
http://brage.bibsys.no/nhh/bitstream/URN:NBN:no-bibsys_brage_24215/1/Xie_2005.pdf [Accessed 18 March 2013].

- Xie, C. and Troye, S. (2007) *The Active Consumer: Conceptual, Methodological and Managerial Challenges of Prosumption*. Norwegian School of Economics and Business Administration and Stord/Haugesund University College
- Xie, C., Bagozzi, R.P. and Troye, S. (2008) Trying to Prosume: Toward a Theory of Consumers as Co-Creators of Value. *Journal of the Academy of Marketing Science*. 36 (1), pp. 109–22.
- Yate, F. (1966) *The Art of Memory*. London and New York: Routledge Classics.
- Yudkin, J. and McKenzie, J. (1964) *Changing Food Habits*. London: McGibbon and Kee.
- De Zegher, C. and Wigley, M., eds. (2001) *The Activist Drawing: Retracing Situationist Architectures from Constant's New Babylon to Beyond*. Cambridge: MIT Press.
- Zhao, S. (2005) The Digital Self: Through the Looking Glass of Telecopresent Others. *Symbolic Interaction*. 28 (3), pp. 387–405
- Zumthor, P. (2006) *Atmospheres*. Basel and Boston: Birkhäuser.
- Zwick, D. and Knott, D. (2009) Manufacturing Customers: The database as new means of production. *Journal of Consumer Culture*. 9 (2), pp. 221–47.
- Zwick, D., Bonsu, S.K. and Darmody, A. (2008) Putting Consumers to Work: Co-creation and new marketing govern-mentality. *Journal of Consumer Culture*. 8 (2), pp. 163–96.